SOUTH AUSTRALIAN

ABORIGINAL FOLKLORE

A Camp of the Narrinyeri, Lake Alexandrina.

THE FOLKLORE,

MANNERS, CUSTOMS, AND LANGUAGES

OF THE

SOUTH AUSTRALIAN ABORIGINES:

GATHERED FROM

INQUIRIES MADE BY AUTHORITY OF SOUTH AUSTRALIAN GOVERNMENT.

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PREFACE.

THE following pages are only a contribution towards the subject to which they relate. No doubt a vast deal more may be gathered concerning the folklore and customs of those tribes who inhabit the country from Lake Eyre northwards to Port Darwin. It is intended that further efforts shall be made to obtain the large amount of curious and instructive information which awaits inquiry.

It is of great importance that we should gain a knowledge of the customs and folklore of the aborigines. Not only is it useful as the subject of scientific inquiry, but as a means of benefiting the natives themselves. We shall deal with them much more easily if we know their ideas and superstitions and customs. No doubt people have often given them serious offence by unwittingly offending their prejudices. It is necessary, also, that the missionary should be well acquainted with this subject. If he does not know the religion of the people to whom he goes—and the superstitions of the aborigines are their religion—he will never successfully grapple with the difficulties which lie in his way. Or if he despises these matters as mere heathen nonsense, and holds them in too much contempt to inform himself of them, he will never get the attention of the natives. And he will not find that aboriginal customs are always to be cast away: some may be usefully retained, even after they become educated and christianised.

In the following pages there will be seen to exist a deficiency of information concerning the Adelaide tribe. Every effort was made to obtain a knowledge of the manners and customs of this people, but without success. Almost nothing is left in the records of the Aborigines' Department about their folklore, superstitions, or language. Probably papers have unwittingly been destroyed which contained such information.

Our inquiries respecting the folklore of the aborigines have, in some cases, met with disappointment: some persons whom we thought might have assisted us failed to do so.

The police of this colony rendered very efficient help. It will be seen that some interesting replies have come from intelligent and observant troopers stationed in various parts of the colony. This fact speaks highly for the character of the men of the force.

It will be noticed that the present is only the First Series on this subject. The inquiries which have been commenced will be continued, in an extended and improved form. Advantage will be taken of past experience to endeavor to make future volumes more and more valuable. The field of research in this colony is new and inviting; and we hope for greater success in bringing to light obscure particulars respecting the aboriginal race.

The writer commends the following pages to those who seek for truth respecting the human race, and who would gather up every contribution which may cast light upon the natural history of mankind.

GEO. TAPLIN.

Point Macleay, 15th November, 1878.

Manners, Customs, and Languages

OF THE

SOUTH AUSTRALIAN ABORIGINES.

INTRODUCTION.

In the year 1874 a circular and letter was received by His Excellency Sir A. Musgrave, the Governor of this colony, from Dr. Bleek, of Cape Town, proposing that, as inquiries had been made and interesting information elicited respecting the manners and customs—and especially folk-lore—of the aborigines of South Africa, similari nquiries should be instituted about the aborigines of South Australia.

The suggestion met with the Governor's approval, and inquiries were made of some of the officers in the Aborigines Department as to the best means of attaining this object. The editor of these papers advised that a series of questions should be prepared, and distributed to all the keepers of aborigines' depôts throughout the colony, and to all persons who are known to be acquainted with the manners, customs, and languages of the aborigines. This advice was followed; and he was requested to draw up such a list of inquiries as he thought to be advisable. He did so, and the circular of questions was printed and distributed throughout the colony. Necessarily a considerable time was consumed in getting the circulars to their destinations and obtaining the replies. Some had to be sent to the extreme far north, and some to the Northern Territory. Twenty-four of the circulars of questions were filled up and replied to. Some of them have notes and information in addition to the answers to the questions propounded. The reader will find the list of questions on a succeeding page. It is proposed to arrange these papers in such a form as that they may be useful for reference to persons interested in ethnology and anthropology. The following plan will be pursued:—

1. The answers to all the questions, except those relating to language and kinship, will be given with the names of the writers attached. Each particular will bear the same number as the question to which it is a reply. After each series of answers the notes which have been added by the writer will be appended, and, following them, any notes which may be considered requisite by the editor. The series of answers will be given

in the order of the tribes to which they relate, beginning at the extreme east of this colony, and going round by the south-east; then to the north, and down round Spencer's Gulf to the western districts. The brief answers from the Northern Territory will be put by themselves.

2. A comparative table of a certain number of words of the languages of the aborigines will be given.

3. Grammatical notes, and a Grammar and Vocabulary of the "Narrinyeri" language.

4. A comparative table of the system of kinship prevailing amongst the aborigines.

In giving native words, the spelling of each writer will be followed; and there will be given any notes having reference to the value which he attaches to the letters.

It will be noticed that in some instances the replies given are manifestly insufficient, because the writer was not acquainted with the importance and bearings of the subject of inquiry. This remark especially applies to the answers relative to the system of kinship. Perhaps some of the writers did not see the necessity of these questions, or were unaware of the probability of a different system of kinship from our own.

The editor feels that he commits no impropriety when he says that he considers that much information has been elicited, and that most of the papers show that the writers have used their powers of observation in an intelligent manner.

It is desirable to give some idea of the number of the aborigines in South Australia. It is difficult to gain any exact information on this point; only an approximation can be arrived at.

Amongst the records in the aborigines' offices, we find the following statement, made by Mr. M. Moorhouse, the Protector of Aborigines:—

Estimate of Aboriginal Population for 1851.

The Murray, from Wellington to the Rufus, taking 30 miles of country on each side	900
From Wellington to the Maria Creek, on the south coast	600
From Maria Creek to Guichen and Rivoli Bays, including the Mount Gambier district	450
Tatiara country	200
Port Lincoln	460
Yorke's Peninsula	150
Bungaree, Hutt and Hill Rivers, Mounts Remarkable, Brown, and Arden, including the peninsular portion jutting into Lake Torrens	400
Adelaide	220
Encounter Bay, Yankalilla, and Currency Creek	330
	3,780

Dated March 30th, 1852. (Signed) M. Moorhouse.

Now there seems to the writer a great probability that this was an under-estimate. A camp of aborigines containing a hundred souls makes very little show, and would not be considered to have so many.

From his acquaintance with the aborigines in the Encounter Bay and lake districts about that very time, he feels persuaded that in those localities there was a greater number than is stated by Mr. Moorhouse; and, judging from the knowledge which we have gained since then of the country about Lake Torrens, the number given for the district is below the probable aboriginal population: and the erroneous nature of the above statement is also proved by the census of 1876. We find there the number of aborigines *in the settled districts* only of South Australia stated as 3,953. Now we have good reason to believe that they have diminished rather than increased in the fifteen years since Mr. Moorhouse's statement was made. If so, his numbers must have been incorrect.

But, upon turning to the particulars of the census, we find that, whereas the census of 1871 gave their numbers as 3,369, that of 1876 gives the aborigines within the same districts as 3,953, thus showing an increase of 584 in five years. Is it true then that the aborigines are increasing in numbers? We doubt this; but at the same time we believe, and have always believed, that the aborigines maintain their ground and preserve their numbers much better than is generally supposed. The balance of deaths by births is much nearer than people have thought. Even in places where they appear to have been swept out of existence, it will be found that many have retired to other districts and become amalgamated with other tribes.

Even the numbers given in the census of 1876 probably are less than they ought to have been. As far as the districts which are known to the writer are concerned, he is sure they are. To show this we notice the following statements. In the counties of Hindmarsh, Sturt, Russell, and Cardwell the following numbers are given:—

Hindmarsh	Males, 22	Females, 21	Total 43
Sturt	" 15	" 19	" 34
Russell	" 72	" 77	" 149
Cardwell	" 58	" 53	" 111
Total			337

Now, in December 31, 1874, the editor of these papers made a careful enumeration of all the aborigines in those counties, and in this he was assisted by the natives. He took down the names of every man, woman, and child amongst them, and has the list yet. Particulars of this enumeration will be found on a succeeding page. He found there were 511 of all ages; thus showing that there were 174 more in these counties than the census gave. And this is not to be wondered at. The machinery by which the census of the colonists is taken would not give correct results when applied to the aborigines. Many a camp situated miles away from any house would escape enumeration.

Probably, then, we have in the settled districts at least 3,500 aborigines. And probably also within the limits of South Australia proper, in the Far North, and outer districts, there are as many more. This would lead one to think it not very unlikely that there may be also at least 10,000 more in the Northern Territory.

It is right to mention here that ever since the colony was founded the settlers and the Government have shown a disposition to treat the aborigines with kindness and justice. A protector of aborigines was appointed—M. Moorhouse, Esq.—and an Aborigines Department of the Government constituted. Sums of money have been voted by the Legislature every year to be expended for their welfare, and considerable portions of land set apart for their benefit. Several missionaries have labored for their education and civilisation, and have been supported, to a certain extent, in their labors by the Government. Three institutions exist at the present time, having for their object the education, civilisation, and evangelisation of the aborigines. One situated near Port Lincoln, and called Poonindie, was founded by Archdeacon, now Bishop Hale. The others are situated at Point Macleay, on Lake Alexandrina, and at Point Pierce, on Yorke's Peninsula. There are also two Lutheran mission stations in the Far North. The Government in assisting these institutions provide all that is necessary for the physical wants of the aborigines connected with them; requiring that the missionaries, being ministers of religion, shall be supported by the voluntary subscriptions of the people of the colony.

Mr. Moorhouse held the office of Protector of Aborigines until 1857. After an interval, J. Walker, Esq., L.R.C.S.E., was appointed, and held the office until his death on September 26th, 1868. These gentlemen labored earnestly for the welfare of the aborigines. They had to contend with the inevitable difficulties which will always be found when colonisation takes place in a country previously held by tribes of savage hunters. But their efforts very much mitigated many of the evils which arose. No doubt to their labors—especially those of Mr. Moorhouse—we owe it that the instances of ill treatment of the aborigines by white settlers, or of outrages by natives, have been so few and unimportant in the history of South Australia. A determined spirit of humanity has always been evinced by the leading men of the colony, and they have thus supported the efforts of those whose duty it was officially to care for the aborigines.

There are now in connection with the Aborigines' Department fifty-six depôts for the distribution of blankets, rations, and medical comforts to the aborigines. They are situated as follows:—

South-Eastern District	12
Yorke's Peninsula	4
Murray River	5
Northern District	6
Far Northern District	18
Western District	11
Total	56

These depôts are attended to by respectable and trustworthy settlers, or by the police.

The sum voted on the last Estimates of this colony for the item "Aborigines" was £5,254.

QUESTIONS ON ABORIGINAL FOLKLORE, ETC.

[*Answers to which appear in the subsequent pages.*]

1. Name of the person who answers the questions, and locality where he resides.
2. What is the name of the tribe of aborigines to which his answers will relate? By "tribe," is meant all those aborigines who speak one language. The subdivisions of the tribe should be called clans.
3. What tract of country is inhabited by the tribe?
4. Is the tribe divided into clans? If so, how many are there, and what are their names?
5. Has each clan a totem? [That is some beast, bird, or other living or inanimate thing which is the symbol of the tribe?]
6. Are there class-names, or a kind of castes in the tribe?
7. Do the different clans only intermarry with each other, and do marriages never take place between members of the same clan? Or are the marriages regulated by the class names? Do natives of different class-names only intermarry? If so, give names, and state what class-names the children of such intermarriages bear?
8. What are the marriage customs and ceremonies? Who gives away the female to her husband? Are marriages arranged by the clans?
9. Are the children of the father's tribe or the mother's?
10. Is polygamy practised?
11. What is the system of kinship in the tribe? Give names for following relationships:—

My father
My father's brother
My mother's sister's husband
My mother
My mother's sister
My father's second wife
My stepmother
My father's sister
My mother's brother's wife
My mother's brother
My father's sister's husband
My son or daughter
My brother's child ("I" being male)
My brother's child ("I" being female)
My sister's child ("I" being male)
My sister's child ("I" being female)
My brother
My sister
My elder brother
My elder sister
My younger brother
My younger sister
My father's brother's child
My mother's sister's child
My father's father
My father's father's brothers and sisters
My father's mother
Her brothers and sisters
My mother's mother
Her brothers and sisters
My mother's father
His brothers and sisters
My father's sister's child
My mother's brother's child
A father and child
A mother and child
A widow
A widower
A fatherless child
A motherless child
A person bereaved of a brother.

[NOTE.—Give the name of the relationship in each case, no matter whether it be the same word as one before mentioned or not.]

12. Are blood relations allowed to intermarry?
13. What is the form of government?
14. How is justice administered? Is there any form of trial for suspected offenders? If so, who are the judges?

15. What punishments are put in force against offenders?
16. What kinds of sorcery are practised? Describe them.
17. What funeral customs are there?
18. How does property descend?
19. Have the aborigines any ideas of a future state? If so, what are they?
20. Have they any belief in gods, demons, or supernatural beings? If so, what are they?
21. Are there any legends or traditions amongst them? If so, please relate some of them? If possible, give one in the native language with a literal translation.
22. Whence do traditions lead you to suppose they came? Where were the original seats of the race?
23. Are there any proofs of their having been more civilised in past ages than they are now, and if so, what are they?
24. Are they cannibals? What is their custom in cannibalism?
25. What are their weapons?
26. Do they make nets, twine, fishing lines, mats, or baskets?
27. What tools or implements do they possess—or did they possess, before Europeans came here?
28. Can you describe any ceremonies or peculiar customs practised by this people?
29. What do they call their language?
30. Has their language any articles? If so, what are they? Are forms of the pronoun used as articles?
31. What is the form of the declension of nouns? In the case of the word for "man," how do they say "of a man," "to a man," "by a man" [as an agent], "by a man" [situated near a man], "from a man," or "a man" objectively?
32. Is there a dual form of the noun—*i.e.*, is there not only a word for *man* and *men*, but a word for *two men?*
33. What is the form of declension of pronouns? Give the full declension of the personal pronouns.
34. Is there an abbreviated form of the pronoun, for the sake of euphony, used in composition?
35. Is there any gender to pronouns?
36. Has the verb any indicative mood? or has the verb only a participial construction? Is the form in which the verb is used in the indicative the form in which the same word is used adjectively? Give a specimen.
37. What tenses has the verb? Is there not only a past tense, but a remote past tense? Is there a reciprocal tense—as, for instance, "I cut myself," "We two cut each other?" Is there a repetitive tense—as, for instance, not only "I strike," but "I strike again?"
38. How is the passive form of the verb constructed?
39. Is there any verb "to be" or "to have" in the language?
40. Is the letter *s* used in the language, or *f*, *v*, *z*?
41. What are the numerals? How high can natives count in their own language?
42. Give a few specimen sentences of the language with a literal translation.
43. What are the native words for the following English words?—

Sun	Sea	Day	Husband	Blood	We
Moon	Tree	Night	Wife	Live	Ye
Star	Canoe	Great	Head	Die	They
Cloud	Fish	Small	Mouth	Hear	This
Heavens	Dog	Good	Hand	See	Who
Rain	Kangaroo	Bad	Eye	Sit	One
Heat	Fire	Man	Tongue	Make	Two
Cold	House	Woman	Teeth	Give	Three
Hill	Spear	Boy	Ear	I	Four
Land	Club	Girl	Foot	Thou	Dual
Stone	Wommera	Father	Nose	He, She, It	Plural.
Water	Boomerang	Mother	Hair		

44. What diseases are most prevalent amongst the aborigines of the tribe where you reside?

45. Have they any methods of treating or curing disease or injury among themselves, and what are they?

46. What rites and ceremonies are used in the initiation of youths to the state of manhood?

47. Do the natives knock out any of the front teeth?

48. Is circumcision practised amongst them?

NOTE 1.—Native words should be spelt according to the following rules:—

I. The consonants to be sounded as in English, only the *g* is always to be hard.

II. The vowels are to be sounded thus:—

A as *a* in father; ah	E as in they
Ai has the sound of long *i*	I as *i* in fatigue
O as in old	U as in rude, or as *oo* in mood

Au is sounded like *ow* in cow.

NOTE 2.—*Precise* answers to question No. 11 are important. A correct reply will determine the system of kinship prevailing. The word for each relationship should be carefully ascertained. It is also desirable to discover whether there is not a slight variation of the word according as it is borne or attributed to the speaker; for instance, a variation for *my* father, *your* father, *his* father, &c.

ETHNOLOGY OF THE AUSTRALIAN ABORIGINES.

NOTES, by the EDITOR.

1. STATUS OF THE AUSTRALIAN ABORIGINES.—It is of importance that we should have a clear idea of the relative social condition of the aboriginal races with which we, as British colonists, are brought into contact. There is a danger of our regarding, like the old Greeks, all nations not having European culture as barbarians. We are liable to forget that there is a great difference between tribes who are all, compared with ourselves, to be regarded as uncivilised. The term savage has been too freely used by us. Races, as far apart as the semi-civilised Samoan and Tongan of Polynesia is from the low aborigines of the Australian mallee scrub, have all been called savages. The fact has been overlooked that the difference between these people is as great as that which exists between the polished European and the superior class of barbarians. It is a question of deep interest then, as to how we are to determine the place of tribes on the scale. What is the zero of humanity? If we can determine that, we shall be able to form a clearer idea of the series above it. Now we think that the facts elicited concerning the Australian aborigines enable us to determine this question. Man sinks to his lowest when he most nearly approaches the brute creation. Let us for a moment consider what is implied by this assertion. What are usually called irrational animals have all their powers of obtaining a subsistence in themselves. They need not to contrive implements for taking their prey, or to cultivate the soil which is to produce their food. The aquatic birds are furnished naturally with such a conformation of their organs as will enable them to obtain what they need for sustenance. The swan has its long neck to enable it to graze on the water plants at the bottom of the lake; the pelican its bag net to capture the small fish which it delights to swallow. So also is it with quadrupeds; wherever we turn we see them furnished with natural organs suitable for capturing or obtaining their food. The carnivora have the tooth and claw and light muscular limb; the graminivora, the lengthened and sinewy neck; the burrowing animals the claws and natural development necessary to get a livelihood from that which instinct leads them to choose. But man, in order to get his living, must have an implement. Herein he seems to be at a disadvantage as compared with the brute; but in this very necessity lies all the capacity of man for unlimited advances in

social condition. The improvement of the human race has its origin in this necessity for the use of an implement. We have appended below, as a note, the words of the Duke of Argyll on this subject, in which he demonstrates this.* It will be evident then that man most nearly approaches the brute when he exists with the least possible use of implements. The "zero of humanity" will be the tribe which has the fewest and rudest tools, the most imperfect weapons, and which obtains its subsistence most from the spontaneous productions of the country where it lives. In order, therefore, to determine the position of a people in the human family we have to enquire what are their weapons, tools, means of subsistence? How do they find shelter? What regulations exist amongst them, having for their object the welfare and health, and fecundity of the race? How nearly do they approach the brute, in merely seeking the spontaneous products of nature, and in herding together in a promiscuous manner as far as the sexes are concerned? We have en-

* *Extract from "Primeval Man," by the Duke of Argyll, pages* 105 *and* 147.—"There are many facts which go far to prove that man has, and must always have had, instincts which afford all that is required as a starting-ground for advance in the mechanical arts. Few persons have reflected on how much is involved in the most purely instinctive acts, such as the throwing of a stone, or the wielding of a stick as a weapon of offence. Both these simple acts involve the great principle of the use of artificial tools. Even in the most rudimentary form the use of an implement fashioned for a special purpose is absolutely peculiar to man and arises necessarily and instinctively out of the structure of his body. The bodies of the lower animals are so constructed that such instruments as they are capable of directing are all supplied in the form of bodily organs. But between these rudiments of intellectual perception and the next step—that of adapting and fashioning an instrument for a particular purpose—there is a gulf in which lies the whole immeasurable distance between man and the brutes. In no case whatever do they ever use an implement made by themselves as an intermediate agency between their bodily organs and the effect which they wish to produce. But this necessity, which in one aspect is a physical disability, is co-related with a mind capable of invention and with certain implanted instincts which involve all the rudiments of mechanical skill. The man who first lifted a stone and threw it practised an art which not one of the lower animals is capable of practising. This is an act which, in all probability, is as strictly instinctive and natural to man as it is to a dog to bite, or to a bull to charge. Yet the act involves the idea and the knowledge of projectile force, and of the arts by which directions can be given to that force. The wielding of a stick is, in all probability, an act equally of primitive intuition; and from this to the throwing of a stick, and the use of javelins, is an easy and natural transition. Simple as these acts are, they involve both physical and mental powers capable of all the developments which we see in the most advanced industrial arts. These acts involve the instinctive idea of the constancy of natural causes, and the capacity of thought which gives men the conviction that what has happened under given conditions will, under the same conditions, happen again. There are some very curious cases among the lower animals of a near approach to the principle involved in the use of tools, that is to say the use of natural force through artificial means. Thus, the common grey or hooded crow is constantly in the habit of lifting shell fish to a certain height in the air, and then letting them fall upon the rocks of the shore in order to break the shells. Some species of monkey will even use any stone which may be at hand for the purpose of striking and breaking a nut. The elephant tears branches from the trees and uses them as an artificial tail to fan himself and to keep off the flies."

deavored to pursue such enquiries in the following questions; and the answers will contribute towards determining the social position of the aborigines of South Australia. It will be seen that there is a great difference between the various tribes considered with regard to their human status.

We have made the following observations in pursuing this inquiry:—

1. The human savage can never descend to the perfect brute state, because before he becomes thus completely degraded he dies. There is no country in the known world where man can live without implement or weapon. And when man is reduced to a desperate battle for existence, having only the rudest appliances for his purpose, he drops all those wholesome customs, and moral observances, and obedience to law, which are absolutely indispensable for his health, and continuance as a race, and social well being: his bodily vigor decreases, and he becomes the prey of scrofula, dies of dirt and savagery. Man's highest state of health and vigor is only compatible with high civilisation and pure morality. The writer has had proof of this amongst the Narrinyeri. There was a little family residing on Lake Alexandrina, the members of which were as nearly brutes as they could be. There was only a father named Lillywur, a mother named Wuntinyeri, and a child (a boy), Yerarapinyeri; they subsisted on roots and native fruits, and such fish and game as came into their hands by means of the simplest contrivances, the thrown waddy or the simple noose—and they were regarded by their own people as very low. They would not even make a break-wind, or shelter, but cowered under bushes and in holes; and yet it could not but be evident how far they were above the brute; the man could make twine, the woman a rush basket. The writer knew them for twenty years, and he noticed their low condition of bodily vigor. The boy no sooner reached puberty than his system gave way, and he died of scrofula; and no doubt the others would have died too but for the food supplied to them by the Government.

2. We observe, too, that the introduction of improved implements are a means of elevation to savages as far as their intellectual life is concerned. The Australian hunter becomes the better man for getting a gun and learning how to use it. The needle and thread, the twine, the fish hooks, the boats with sails and oars, given to him by the European colonist, are all a means of improvement. What a pity it is that his moral elevation does not correspond with his intellectual. This is the cause of the extinction of the race. They are ruined by drunkenness and sexual impurity.

3. It is observed as a remarkable development of human nature, that the lower savages are the more completely self-conceited and proud they become. The nearer man approaches the brute the easier will he be satisfied with his way of life, and the more difficult will it be to raise him out of it. When you converse with him you will find that he regards his manner of living as perfect, or nearly so; indeed, according to him, it would be quite so were it not for the malefic sorceries of some of his fellows. Now this is strictly according to the analogy of animal life.

The brute exhibits no desire for improvement in his circumstances—anything of the kind must come from without, from a superior intelligence; and therefore the nearer man approaches the brute, the more incapable and disinclined will he be to improvement. One of the results of this condition is the extinction of the faculty of invention: savages do not invent. There is a certain degree of degradation in the human race when the ability to contrive anything new dies out; and the nearer man approaches to the brute the closer will he be to this condition. There will be no fresh origination of weapon, implement, custom, or law; the whole tendency will be to forget and lose what they already have—to lose, never to regain. The beginning of improvement in condition, whether socially, intellectually, or morally, must come from without if it is to come at all.

4. One of the results of such a life of savagery is indolence. In civilised man there is always hope, and a prospect of making better his condition. But in the savage it is not so; he is so low down that all human life is to him a dead level, and he cannot see any condition superior to that of his fellows around him; consequently he gives himself up to take his ease as much as his circumstances and customs will allow; while he will labor hard to carry out a tribal observance, and exhibit a spirit of tremendous energy in the chase on occasion, yet he dearly loves to be lazy if he can. It is to him the highest good to have plenty to eat and nothing to do; he endeavors to enjoy the greatest pleasures of which his appetites are capable, and to live as easily as he can. If he adopts any contrivance which is offered to him, it will strongly recommend itself to him if it be a means of increasing his opportunities to indulge his indolence.

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2. Effect of Clanship.—It will be seen from the following papers that a kind of clanship is universally prevalent amongst the aborigines of this colony. There is the tribe speaking one language, using the same customs, but embracing within itself many clans. Each clan has its own symbol and name, and every member of it regards all the other men, women, and children belonging to it as blood relations. Marriage does not take place within this circle; the aborigines, as a rule, are strictly exogamous. It is this clan life which is the cause of the peculiar national character of these Australian tribes. In the clan there can be no personal property—all implements, weapons, &c., &c., belong to the members collectively; every individual regards them as possessions of his clan, and to be employed for its welfare and defence as occasion may require. If he has a weapon, or net, or canoe, which is in some sense his own, he knows that his property in it is subject to the superior rights of his clan. Every man is interested in his neighbor's property, and cares for it because it is part of the wealth of the family collectively. The writer has often remarked with what solemnity a fisherman will call his friends to a consultation over the repairs of a canoe or a fishing-net; with similar gravity will he also get them to deliberate over his family

affairs—the marriage of his son, or the betrothal of his daughter. He is surprised that you should expect him to act on his own unaided judgment; to him this would be dishonestly ignoring the rights of others. Every one of the clan feels interest in that which is used by his neighbor because he has a share in it. Only let sufficient occasion arise and he has a right to use it himself.

One effect of this state of things is a lack of the grace of gratitude. If a man be in danger or injured, any one of the same clan who succours him is supposed to do it more for the sake of the clan than from personal regard. Indeed it is often the case that a man will give all the help he can to one whom he dislikes. His personal feelings must be sunk for the common good; and if any kindness be shown to one of the clan it is felt to be shown to the whole. To allow an injury to a single individual is to permit damage to befal the whole. Consequently the feeling of personal gratitude is lost, as it were, in the sense of clanship. A service done by one of a clan to another person of the same clan earns no thanks; but, at the same time, every man and woman will stand up for every other individual of their name as against every one else, no matter whether they be right or wrong. The writer was once warned by an old officer of Government in the Aborigines' Department never to expect a blackfellow to take his side against another aboriginal. "They will stick up for their own people," he said, "although they may know that they are in the wrong." This has been found to be true. It is the effect of clanship.

All the members of the clan are held to be equal, except in so far as they may by custom have an official superiority. This can only be gained by holding a place in the council of the clan. A man may obtain authority by virtue of physical strength, or by force of his reputation as a sorcerer; but, by birth, all are equal. Every one must yield to the law or custom of his people.

This aversion to acknowledge superiority is a great evil when the aborigines come in contact with colonists. They will never permit one of their own people to be placed over them as a ganger or overseer; they always resent the payment of superior wages to one man because he is a better workman than another, and never will allow that he is more worthy of it than themselves.

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3. THE ORIGINAL COUNTRY WHENCE THE ABORIGINES CAME.—A great deal has been said about the autochthony of aboriginal races. The writer, while he does not venture to treat with disrespect the theories of some anthropologists, yet must express his dissent from the doctrine of evolution as it has been propounded with reference to mankind. Autochthony remains a *word* only. We have no example in history or experience of anything of the kind. To say, as some have done, that the aborigines had their origin in the soil of this continent is unphilosophical and contrary to sound reasoning. It is to be feared that it is a departure from that system of induction which has led to such

excellent results in other fields of inquiry. Before we propound such a theory, let us see what we can gather from various sources indicative of the origin of these Australian tribes.

Facial contour or bodily peculiarities are not to be relied upon as indications of race. We have great reason to believe that climatic influences and the condition of life in which a people exists will produce the peculiar physiognomy—hair, color, &c.—which they possess. It seems to be a law of animal life that change of climate and circumstances should be followed by an alteration of physical condition. It is so with beasts and birds, and man follows the same law. The fact then that a people have negro features, or woolly hair, does not prove any connection with Africa, but only that they have lived in a country which had the same climate and peculiarities as that which produces the negro race—it may be thousands of miles away from Africa.

Neither is language to be regarded as an infallible guide in this inquiry. We see that it is very easy for a tribe to drop the language of their ancestors, and adopt that of the colonists who take possession of their country. We have a demonstration of this in the ease with which the aborigines learn English. We can see how possible it is that this process may have been gone through before. All we can say of language is, that where either lexical or grammatical similarity exists it points to a connection between the races at some past time.

Organization of society—system of kinship—may be regarded as a proof,but not a perfect proof, of the country from whence a race came. It is just possible to conceive of two peoples possessing the same state of society and customs which would lead to the adoption of similar systems—say, of kinship; but it is not very probable. We are certainly justified, where we find a barbarous people possessing a complicated but peculiar and well-established system of kinship, which is the same as that which is found in a large civilised nation, in regarding it as extremely probable that they are an offshoot from that nation.

Myth, religion, and sorcery are also guides when we seek the origin of a people.

The more we study the Australian aborigines, the deeper becomes our conviction that they consist of two races. In some cases tribes are of one race only, and in other cases they are a mixture of the two. Some of their traditions support this view. The Narrinyeri represent that when their hero god "Nurundere" led his tribe to Lake Alexandrina he found the country partly occupied by other tribes, and in time his tribe became intermixed with them.

There is a system of kinship prevalent in southern India, amongst the Tamil and Telugu races, which is peculiar. The chief peculiarities of the Tamilian system may be briefly stated as follows:—

1. I, being male, the children of my brothers are my sons and daughters, while the children of my sisters are my nephews and nieces; but the grandchildren of my sisters, as well as those of my brothers, are my grandchildren.

2. I being female, the children of my sisters are my sons and daughters, while the children of my brothers are my nephews and nieces; but the grandchildren of my brothers, as well as those of my sisters, are my grandchildren.

3. All my father's brothers are my fathers, but all my father's sisters are my aunts.

4. All my mother's sisters are my mothers, but all my mother's brothers are my uncles.

5. The children of my father's brothers are my brothers and sisters, so also are the children of my mother's sisters; but the children of my father's sisters and those of my mother's brothers are my cousins.

6. I being male, the children of my male cousins are my nephews and nieces; but the children of my female cousins are my sons and daughters.

Now, in some Australian tribes, this system is found in its completeness. In other tribes it is not so complete. Where it exists it is an indication that the original country of the Australian aborigines was southern and south-eastern Asia.

As we look at the map of south-eastern Asia, Australasia, Melanesia, and Polynesia we shall mark the peculiar distribution of two great races. To the east we find the peoples of which the Tahitians, Hawaiians, and Tongans are types, scattered most numerously. They have, as a remarkable characteristic, unity of language, and an indisposition to change their language. As we go west we find them more and more thinly scattered, until we have but few traces of them amongst the multitudes of the dark races inhabiting the western groups of islands. These dark races—Papuans, as they have been called—are remarkable for the multitude of their languages. Every few thousand people have a different tongue. They possess, too, a great aptitude for learning new languages. Now, amongst the Australian aborigines, we have tribes of both types. There are two kinds of sorcery found in Melanesia and Polynesia, each characteristic of the race to which it respectively belongs. One is the kind described by Dr. G. Turner thus:—

"The real gods at Tanna may be said to be the disease-makers. It is surprising how these men are dreaded, and how firm the belief is that they have in their hands the power of life and death. There are rain-makers, and thunder-makers, and fly and mosquito-makers, and a host of other 'sacred men,' but the disease-makers are the most dreaded. It is believed that these men can create disease and death by burning what is called "nahak." Nahak means rubbish, but principally refuse of food. Everything of the kind they burn or throw into the sea lest the disease-makers should get hold of it. These fellows are always about, and consider it their special business to pick up and burn, with certain formalities, anything in the nahak line which comes in their way. If a disease-maker sees the skin of a banana, for instance, he picks it up, wraps it in a leaf, and wears it all day hanging round his neck. The people stare as they see him go along, and say to each other—'He has got something; he will do for somebody by-and-bye at night.' In the evening he scrapes the bark off a tree, mixes it up with the banana skin, rolls all up tightly in a leaf in the form of a cigar, and then puts the one end close enough to the fire to cause it to singe and smoulder and burn away gradually. Presently he hears a shell blowing. 'There,' he says to his friends, here is the man whose rubbish I am now burning; he is ill. Let us stop burning and see what they bring in the morning.'

"When a person is taken ill he believes that it is occasioned by some one burning his rubbish. Instead of thinking about medicine, he calls some one to blow a shell, which, when perforated and blown, can be heard two or three miles off. The meaning of this is to implore the person who is supposed to be burning the sick man's rubbish, and causing all the pain, to stop burning; and it is a promise as well that a present will be sent in the morning. The greater the pain, the more they blow the shell, and when the pain abates they cease, supposing that the disease-maker has been kind enough to stop burning. Then the friends of the sick man arrange about a present to take in the morning. Pigs, mats, knives, hatchets, beads, whales' teeth, &c., are the sort of things taken. Some of the disease-making craft are always ready to receive the presents, and to assure the party that they will do their best to prevent the rubbish being again burned. If the poor man has another attack at night, he thinks the nahak is again burning. The shell is again blown, other presents taken, and so they go on. 'All that a man hath will he give for his life'; and if he dies, his friends lay it all down to the disease-makers, as not being pleased with the presents taken, and as having burned the rubbish to the end. The idea is that whenever it is all burned the person dies. Night after night might be heard the dismal "too-too-tooing." We observed also that the belief in the system of nahak-burning was as firm in the craft as out of it. If a disease maker was ill himself, he felt sure that some one was burning his nahak. He too must have a shell blown, and presents sent to the party supposed to be causing the mischief.

"Some of our kind neighbors were surprised at our indifference on the matter, and felt so concerned for our safety that whenever they saw a banana skin lying at our back door or about the servants' houses they would pick it up, take it away, and throw it into the sea, lest the disease-makers should get hold of it. We were told that the craft repeatedly picked up things about our house and tried their hands at burning them, but never could succeed. They declare, however, to this day that they killed one of our Samoan teachers by burning his nahak."—*Nineteen Years in Polynesia.*

Now, in the succeeding pages, sorcery of this kind will be found to be practised amongs the Australian aborigines. Again, Dr. Turner says:—

"Thirty years ago the Samoans were living under the influence of a host of imaginary deities, and steeped in superstition. At his birth, as we have already remarked, every Samoan was supposed to be taken under the care of some tutelary or protecting god, or 'aitu,' as it was called. The help of perhaps half a dozen different gods was invoked in succession, but the one who happened to be addressed just as the child was born was marked and declared to be that child's god for life.

"These gods were supposed to appear in some visible incarnation, and the peculiar thing in which his god was in the habit of appearing was to the Samoan an object of veneration. It was, in fact, his idol, and he was careful never to injure it or treat it with contempt. One, for instance, saw his god in the eel, another in the shark, another in the turtle, another in the dog, another in the owl, another in the lizard, and so on throughout all the fish of the sea, and birds, and four-footed beasts, and creeping things. In some of the shell fish even, gods were supposed to be present. A man would eat freely of what was regarded as the incarnation of the god of another man, but the incarnation of his own particular god he would consider it death to injure or to eat. The god was supposed to avenge the insult by taking up his abode in that person's body, and causing to generate there the very thing which he had eaten, until it produced death. This class of genii, or tutelary deities, they called 'aitu fale,' or gods of the house."

Now, as will be seen in the following pages, the Narrinyeri have a similar custom, and the same ideas connected therewith. Every clan has its "totem" or "ngaitye." Every individual regards this ngaitye—which is some animal—as his tutelary genius. He is not afraid to eat it. Indeed, I have known a man swallow it for safety; for he believes that if an

enemy gets hold of its remains he can make such powerful sorcery with it that he will cause it to grow in his inside. I have known men and women declare that their disease was caused by the ngaitye growing in their stomachs.

The similarity of this ngaitye to the aitu of the Samoans is at once apparent. *

Such facts, which it will be perceived we gather up from outside the Australian continent and apply to its aborigines, certainly go to prove that they did not have their origin here. The weight of evidence is in favor of their identity with the races inhabiting the continents and archipelagoes to the north and east, where we find the same system of kinship, the same customs, the same mental characteristics, and the same kinds of sorcery.

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* A brother of the editor, in June, 1862, was residing amongst the Dieyerie. He writes thus, in a letter of that date:—"The Pando blacks have a peculiar superstition up here. They take the bone of some defunct friend, and it is chewed by two or three of the old men. They then make little graves in the hot ashes, calling the chewed bone by the name of some enemy. They believe that when the bone is consumed the enemy will die. They also believe that there are wild blacks, who can take off their skin and fly where they like—being at the same time invisible."

WALDANINYERI,

A Woman of the Yarildethungar Clan of the Narrinyeri.

ANSWERS TO THE "QUESTIONS ON ABORIGINAL FOLKLORE, ETC."

THE "MAROURA" TRIBE, LOWER DARLING.

1. REV. R. W. HOLDEN, formerly Superintendent of Poonindie Native Institution, and Church of England Missionary to the Aborigines for fifteen years in Victoria, New South Wales, Queensland, and South Australia; now Incumbent of Mount Pleasant. He was at one time stationed at the Darling Junction, and spent many months in exploring the tribes of aborigines up the Paroo and towards Cooper's Creek.

2. The name of the tribe referred to in the following answers is Maroura, or Marowra.

3. They inhabit the country in the neighborhood of the junction of the Rivers Murray and Darling.

4. The tribe is divided into five classes, called respectively (1) Condelkoo, (2) Boolkarlie, (3) Moattillkoo, (4) Bullalre, (5) Toopparlie.

5. These clans have no totems whatever.

6. There are class-names—the Keelparrah and the Mockgurrah.

7. Only a Keelparrah can marry a Mockgurrah. A Keelparrah must not marry a Keelparrah, nor a Mockgurrah a Mockgurrah. All can intermarry as long as the parties are the one a Keelparrah and the other a Mockgurrah. The children in most cases take the father's class name, but at times the mother's. What rules this matter it is very hard to say for certain.

8. Sometimes there is a general talk immediately after a birth amongst the old men and with the father of the child. These at times betroth a child, which betrothment must in due time be carried out. Sometimes the father and brother of the girl decide to whom they will give her. At other times the brother alone gives his sister away, and generally in this case he gets a wife in return. The girl is never consulted for the sake of her *status* with her tribe. She must not choose for herself, nor refuse to become the wife of the appointed individual.

10. Polygamy is practised very much.

11. [See table of Kinship.]

12. Blood relations are not allowed to intermarry. These aborigines are very strict on this point.

13. The form of government is a kind of rule by the chief and old men only.

14, 15. Justice is administered as follows:—Generally the two wrong-doers, standing apart, throw spears at each other. At other times the most guilty one must receive so many blows from a club, administered by the man he has done harm to. Blood must be drawn. The old men generally are the judges. If two women (wives of one husband) continue to quarrel, the husband will give each a club, and make them fight it out. If they will not fight, he beats each in a most unmerciful manner.

16. Charms and sorcery are strongly believed in. Every death, or hereditary disease, or lingering ailment, is attributed to some evilly-disposed person or persons. Human fat, emu bone, human hair, compose a charm, mixed together. The bone enters into the intended victim, and there remains, causing all the harm to the sick. These charms lead to many wars, and often deaths.

17. The only funeral custom is to get the body as quickly as possible under ground.

18. The aborigines have no property.

19. For their ideas on a future state see note D at the end of these answers.

20. They believe a great deal in evil spirits.

21. They think "Norallie" once walked about on this earth amongst them, but after a time he became dissatisfied, and departed to the world above. One day he saw how the aborigines were destroying the game on account of the great tameness of all animals. So he came down and called all animals around him and addressed them, telling them to beware of the natives. Ever after birds and beasts became wild and more difficult to catch. The serpent was doing much mischief, when "Norallie" came down and killed him. They say "Norallie's" wife is very cruel, and will punish all black men if she can. "Norallie" will never die; he had no beginning. Some think he has one son, a good boy. (For further myths and legends see note I.)

22. The original seats of their race were probably in Malaysia or Polynesia.

23. There are decided proofs in their weapons, &c., that they have been more civilised in past ages. [See note E.]

24. They are mostly cannibals, generally eating their enemies during war. There have been some cases of mothers eating children.

25. Their weapons are the spear, boomerang, and club.

26. They make nets, twine, fishing-lines, mats, and baskets from a kind of rush.

27. The only tools which they possessed before Europeans came were stone tomahawks.

28. For description of circumcision and making young men, see notes G and A.

29. They call their language Maroura, or Berlko.
30. There are no articles in their language.
31. Of a man, "Kitthunthene."
To a man, "Kittolah."
By a man, "Winbindoo."
32. There is no word for *men*, only for *man*.
Wimbia, "Man."
Nuku wimbia, "One man."
Barkolo wimbia, "Two man."
Barkolo nuku wimbia, "Three man."
Barkolo barkolo wimbia, "Four man."
Wimbego, "A number of man."
[I am here giving a literal translation.]

33 to 37. The verb has only three tenses—past, present, and future. No remote past tense:—
I cut myself, "Nook kul tree per."
We two cut each other, "Nook kul mar rallie."
I strike, "Balkioo."
I strike again, "Balkithu."

38, 39. There are no verbs signifying "to be" or "to have" on the Murray River.

40. The letter *s* is not used.

41. The highest number which the natives can count by the voice is five—*i.e.*, Barkolo barkolo nuku, equivalent to "two two one."

42. Cowah wingallia wimbia wangalla, panelgorappa kandelka berlko. Kone granappa pandewappa. Literal translation—"Come all men sit down, speak I good language [news]. Away I sulky am I."
Karrah kariah illa eualpie kik kie kariah kariah kariah illa milka illa wilkie wilkie, illa bookermerley. Literal translation—"Another country, not like this country, not any sickness, not any hunger, not any die." [See also note F.]

43. [See Table of Languages.]

44. Chest diseases. Lungs, liver, and kidneys. I consider that the aborigines of Australia would live much longer, and be healthier and stronger, if left in their nomade state. The advent of the whites has made the aborigines of the colonies much more degraded, more helpless, more—yea, much more—susceptible to all diseases. Their hunting grounds are gone. They are now, to all appearance, a doomed race. Before our coming amongst them their laws were strict, especially those regarding young men and young women. It was almost death to a young lad or man who had sexual intercourse till married. I consider infanticide came from the whites.

45. The natives are very successful in the treatment of wounds. Mother earth and low diet have a marvellous effect.

46. [See note G.]

47. The natives do not knock out their front teeth at the Darling Junction, but down the Murray they do.

48. Circumcision is practised only at Cooper's Creek. [See note A.]

NOTE A.—*Queensland.*

At Cooper's Creek, Queensland, they circumcise on making a youth a young man. It is done when the lad is about sixteen years of age; they cut the whole of the foreskin off with a flint. It is only performed by the old men of the tribe. None can marry till they are circumcised. The part is held by the finger and thumb. With some of the Queenslanders, they not only circumcise, but make incisions through the scrotum, carefully avoiding the testicles; at times, a skewer of wood is pierced through the scrotum, and allowed to remain for two or three days. This operation is more, much more painful than cutting off the prepuce; the cut-off parts are thrown away. Sometimes a name is given to the lad immediately after the operation, but not with every tribe. Only earth is used to heal the wound. It is not considered a religious duty, but a law and custom handed down for generations. It is never performed after death. This operation is never dispensed with. The women are not allowed to witness the operation of circumcision, and the men also are bound to do all they can to prevent the women seeing. Generally, a number of lads are done together. A very close fence is made all round the place chosen for the operation, to keep away prying eyes.

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NOTE B.—*Cooper's Creek.*

Thummyerloo, funi	The sun.
Merrican kein	The moon.
Litchin, mesin	Star.
Kokipijira	A storm.
Thockyar	Land.
Miyer	Sand.
Napa nopa	Water.
Warri kundall	A dog.
Koolar	Kangaroo.
Wur	Fire.
Thulloo munal	House or camp.
Mulla munale	Wommera.
Warroo	Boomerang.
Bertana	Day.
Mundil	Night.
Battur	Great.
Naroa mine	Man.
Willawatta thuyin	Woman.
Mutto	Boy.
Whitkitha	Girl.
Konkaer	Head.
Mumnunah	Mouth.
Murra mamlunya	Hand.
Teeyah tarlina	Tongue.
Moonoroo	Eye.
Tuyalie dusali	Teeth.
Thina	Ear.
Mintchie	Foot.
Pulhiner	Dying.
Warrina	Giving.
Tarlina	One.

—o—

NOTE C.—*Murray and Darling Junction.*

"A" thus, as in *mate.*
"A" thus, as in *father.*

Marowra	Name of tribe.
Berlko	Language.

Therto (obsolete, on account of death)	The head.
Kokora	" head.
Burlkie	" hair.
Ma-gue	" eyebrows.
Mak:e	" eyes.
Mendolo	" nose.
Yelka	" mouth.
Murno	" upper-lip.
Mirny	" under-lip.
Thuckno	" corners of the mouth.
Gnerlly penah	" cheek bones.
Melinya	" nails on fingers.
Worltarra penah	" ribs.
Pimbery pena	" collarbone.
Kunga gnarra	" throat.
Wacka	" chin.
Murra or mambanya	" hand.
Kerlpra	" fingers.
Urrna	" buttocks.
Karraka	" legs.
Thina, or nara	" feet.
Undie	" teeth.
Tarlina	" tongue.
Thanganya	" liver.

[N.B. – They make the liver the seat of affections. They say "Thanganya napelra," *i.e.*, my bowels yearn, or, literally, my liver is shut.]

Kurunto, or narenya	The abdomen.
Panda	" heart.
Therna perty	" kidneys.
Yunthe yunthe	" kidney-fat.
Balyarta	Stop; wait (wait a minute).
Balka	Hit it; strike it.
Parkolo	Two.
Barroarrgindo	Do you hear?
Bana nato	I hear.
Berlko	Language.
Berlka	Rope or cord.
Berlkie	Hair.
Burley	Stars.
Bucka	An offensive smell; stink.
Bornda	A fish.
Bilyara	Eagle-hawk.
Bineyana	A vessel to hold water.
Binyana	A chisel.
Biminya	Jealousy.
Bonelya	A bat
Bilcom	Setting fire to a house.
Beer, or bunora	A long way; great distance.
Bemkea	A man who has lost a brother.
Dalyo	Not heavy.
Darinana	To put a vessel near a fire.
Diale	Food to eat.
Dalthing	End of anything.
Gnolo	To wash.
Gnie	Mine.
Gnoka	To give, or give me.
Gnalewa	We.
Gnoyalanna	Afraid.

Gnopowa	Two persons.
Gnolo	Two persons.
Gnertown	Any number of persons.
Guernpa	My dear.
Gnoma	Yours.
Gnana	Me.
Illa-illa	No, or not.
Illa bana nato	I did not hear.
Illa uatena	I did not lay hold.
Illa thorkaninde	Do not you loose it.
Illa thorkanyerato	I will not loose it.
Illa panelgorinba	Do not you speak so much.
Illa panelgorppa	I will not speak so much.
Illa banandalie	We did not hear.
Indeato	I do not know.
Illa winjawtana	Do not look.
Kandelka	Good.
Koninderie	Rainbow.
Kanakie	A vessel for holding water.
Koninto (obsolete)	The stomach.

[Obsolete, on account of death of one of the tribe.]

Kakie	That.
Katee wailwo	Small.
Kowi—a	Come here.
Kowa	Plenty.
Kulpana	To speak.
Kokercka	Black.
Kalpo	Bye-and-bye.
Ellow	Yesterday.
Kerlpa	A knot.
Kanawinkie	To-morrow.
Karthro	There.
Kangernackie	This side.
Kolya	Winter.
Kultown	Duck.
Konegerana	Sulky.
Konegranappa	I am sulky.
Konegranimba	You are sulky.
Kalkro	A jagged spear.
Kielpa	A short distance.
Kunakunakasno	Barking of a dog.
Kunakuna	A box-tree.
Kakee murtanna	Is that your husband?
Kakee nongoma	Is that your wife?
Kami	A prickly lizard.
Kuna	Grey hairs.
Kombona	An old woman.
Kamballa	A young woman.
Kilto	Grassy.
Kambie	A garment.
Koinku yanana	Small wood.
Kultha, or kaso	Another.
Katoa	Short.
Kinedana	To laugh.
Karreda nappa	I laugh.
Yato kandedana	He laughs.
Kunthama euerana	To smile.
Kapo	Silence.

Kaddely	A dog.
Kaneky	Yellow-crested cockatoo.
Kandora	Blood.
Kan-guama	Sweat.
Kimba	Bush fire.
Kaltee	Emu.
Kumalie	A small duck.
Kundy	Mosquito.
Kulpanah	To speak.
Kulpernatoma	I speak to you.
Kulpera guana	Speak to me.
Kilpana	The order of the crow.
Kumbumbana	Any number of women.
Kalkre	Noon, say 12 o'clock.
Muna (not used)	Hand.

Muna, not used, on account of the death of a native of that name. When anyone dies, named after anything, the name of that thing is at once changed. For instance, the name for water was changed nine times in about five years on account of the death of eight men who bore the name of water. The reason is, the name of the departed is never mentioned from a superstitious notion that the spirit of the departed could immediately appear if mentioned in any way.

Manba or wanga	Flesh.
Mera	A bag made of native twine.
Minkie	Daylight.
Markrah	Dark.
Milterree	Stiffness.
Mopa	No.
Motepa	Child.
Malie	A man.
Murta	Husband.
Murti	My husband.
Murtana	Your husband.
Minna	What.
Minarto	What name.
Merlaga	The other side.
Mia	Cold.
Mambo	A brother's wife.
Minga, or nerntulya	A well or hole in the ground.
Makga	Doctor.
Mattilla	A sister who has lost a brother.
Mambamya pumo	A widow.
Naltra	How many.
Namana	Mother.
Nantuma	To bend.
Nandalie	Fire.
Undie	Teeth.
Nangkero	Pelican.
Namero pinah	A hole in the side of anything, literally a breast hole.
Nangy	Let me consider.
Mackunya	To turn over.
Nappa	I, personal pronoun.
Guana, and natoah	Me.
Guie	Mine.
Nerntoma	More.
Nindoah	You.
Nongo	Woman.
Nunbalo	To be drowned.

Numdea	A father who has lost his child.
Ningana	To sit.
Nangalla	To sit or fall.
Nakame	Name.
Mina natkame	What name.
Niley	A shell.
Nonedia	Cousin.
Nucka	To eat.

Nuckarlo—Something, they think, gets into their body and causes disease, put there, they think, by some evilly disposed person, *i.e.* native of another tribe. The principal work of the native doctors is to extract this "nuckarlo."

Nucko	Water.
Nara	A companion.
Narama	Your companion.
Nari	My companion.
Yato nor ra	His companion.
Padewer	To go.
Padewappa	I go.
Padewaimba	You go.
Padewaley	We go.
Yato padewa	He goes.
Pultha	Bark or skin.
Pappora	To appear.
Panelgorana	To talk or to be noisy.
Panelgorimba	You speak.
Panelgorappa	I speak.
Palthawangalana	To be ashamed, or naked [literally, the appearing of the skin].
Palthawangalnappa	I was ashamed.
Palthawangalnimba	You are ashamed.
Pandelanen	Tired.
Pandelnappa	I am tired.
Pandelnimba	You are tired.
Pandana	To spear a person or thing.
Pehah	Bone.
Perlka	Fishing-line.
Pimpala	Pine tree.
Pitereka	White.
Pitoa	Moon.
Pitura	Light.
Popa	To shoot or blow.
Popogina	Gun.
Pumdo	Smoke.
Purragia	A lie.
Purragimba	You tell a lie.
Puragiappa	I tell a lie.
Punagaga	When telling a person of telling a lie.
Pompindho	The earth.
Pinah	A hole.
Pinerappa	I climb.
Pinerimbo	You climb.
Pinera	To climb.
Tarlina	The tongue.
Thundarta	Nothing.
Thackory	Heavy.
Therto	The head.
Thapolo	Cease crying.
Thulga	Not good.

No. 1.—Hunting Party.

Drawing by "Yertabrida Solomon," an Aboriginal of the Coorong, in 1876. [*From original in possession of Rev. Geo. Taplin.*]

SURVEYOR GENERAL'S OFFICE, ADELAIDE. *Fraser & Crawford, Photo-Lithographer*

Thiekathiekana	To pour water into a vessel.
Thuckara	A bend of the river.
Thankomalera	An island.
Thilhya	Strong.
Thorom	Smoke going up a hole in a tree.
Thopramolla	To sit on a thing, or get inside.
Thopramolappa	I get on.
Thopramolimba	You get on.
Thungana	To fill up a hole.
Thina	Foot.
Thacka	A bank.
Thita thata lana	Itching disease.
Taldree	A young man.
Tong kongka	Evening or early morning.
Wato	Take hold.
Wanbana	Not to understand, or stupid.
Wanbanappa	I don't understand.
Wonbanimba	You don't understand.
Wangega	What name.
Wangeganappa	What is my name.
Wangeganimba	What is your name.
Windana	Which way.
Wingaro	To see.
Wingeato	I see.
Wingamdo	Do you see.
Natoa wingatchie	I see.
Walpa	To lift.
Wacka	The chin.
Wandelana	To turn.
Waimlia	A black man.
Wherto	An old man.
Wilyango, and ronumdo	A boy.
Wilpy	To make a camp.
Wappilka	Hot.
Wappilnappa	I am hot.
Wappalimba	You are hot.
Yato wappilana	He is hot.
Yappara	Camp (for natives).
Yarto	Wind.
Yate	There it is.
Yandarlana	To cry.
Yandarlappa	I cry.
Yandarlimba	You cry.
Yato yandarlana	He cries.
Yakake	To bathe.
Yakake uappa	I bathe.
Yakake nimba	You bathe.
Yakake nalie	We bathe.
Yarraka nappa	I am thirsty.
Yarraka nimba	You are thirsty.
Yato yarrakana	He is thirsty.
Yowoma	Come back.
Yawoma gumdinda	You bring it back.
Yarrara	Wood.
Yarraringy	Opossum.
Yelpia	To count.
Yelka	The mouth.
Yake	Cold.

Yakea	A widow.
Yenara	That way.
Yhuko	The sun.
Yhuko hippy	Sunset.
Yhuko pappora	Sunrise.
Yutthero	A road
Yakalya	To break.
Yappera	A camp.
Yanedana	To unfasten.
Youngoloy	The swan.
Urrie urrie	Soul (soul of man).
Illa booker mer ley urrie urrie	The soul will not die.

—o—

Note D.

Many men strongly question whether the aborigines of the Australian colonies believe in the immortality of the soul. I strongly assert they do; but their belief being traditional, to get a correct idea of what they clearly believe is difficult. Having a word for soul clearly distinct from the word for body, goes to prove they have some idea of a future. After a body is buried they are for a time afraid the spirit of that body will appear. They know and acknowledge the body to be safe in the grave, but the spirit may come, they say. The native name for a white man is "thambaroo," a spirit—a departed person.

The escaped convict, Buckley, who was some 32 years among the wild tribes was taken by the aborigines for a departed chief, and consequently his life was spared.

The spear of the departed chief was in Buckley's hand when found, his height and so forth tallied with the departed one; so, on beholding Buckley, they would say, "Here comes the departed chief." I have witnessed a native "medicine man" whisper certain messages into the ear of a departed man.

No doubt their "corrobbery" was at one time a mode of worship. I have seen many indications of this during some corrobberies; for instance, cutting out an image of a man out of a sheet of bark, and erecting it and dancing around it, and in various other ways.

—o—

Note E.

There can be little doubt but that the Australian aborigines have come down from a much higher state of civilisation. A greater portion of the tribes were cannibals. Of this I have every proof—*i.e.*, eating, not their friends, but their enemies.

On the Murray and Darling, the dead are buried in holes, generally facing the west.

The same language is spoken all up the Darling, for 500 miles by land; but on the Murray, above and below the junction, the language changes every, say forty miles. Each tribe knows three languages—*i.e.*, own, neighbor above, and neighbor below; so a communication can be carried on all up and down the rivers.

I consider the variety of languages has been brought about in the first instance, by outlaws, men banished from the tribe for some crime, families formed, and there by degrees adopted new words, so that their conversation, planning, or scheming, might not be known by any eavesdropper from the tribe the banished ones came from; and the repeated changing words, owing to any deaths would assist in making a new language.

—o—

Note F.

The Lord's Prayer in the Darling River language, N. S. W.—"Ninnana combea, innara inguna Karkania, Munielie nakey, Emano pumum culpreatheia, ona Kara canjelka yonagh patua, angella, Nokinda ninnana Kilpoo yaniee, Thickundoo Wantindoo ninnanna Illa ninnana. puniner, thullaga, Thillthill Chow norrie morrie munda, lullara munie. Euelpie."

NOTE G. - *Junction of Darling and Murray Rivers.*

Lads are generally initiated into a state of manhood soon after the hair begins to grow well about the chin, under pain of severe displeasure; they must not in any way interfere with this growth of hair. The lads are thrown down at an unexpected time, and held on the ground by the old men, during which time every particle of hair is pulled out most unmercifully from every part excepting the head—the secret parts suffer most; then the body, from head to foot, is smeared over with fat and ochre. Then the subjects are sent to the bush to wander alone quite nude for a number of days, and only allowed to eat the food given to them by the old men, which is only enough to keep them alive. The whole ceremonial is most disgusting. At the Junction the natives do not knock out any teeth of the young men. At the back of the Darling they do, and on the lower Murray River they knock out one tooth in the front. While at Cooper's Creek, in Queensland, they circumcise, and have many other Jewish customs amongst them—and I have met in some cases a very strong Jewish cast of countenance.

I remember a case, owing to the conduct of a white shepherd, where a scene described in Judges xix., 29th verse, was carried out to the letter.

—o—

NOTE H.

The name of the departed is by no means ever mentioned; not out of respect, but out of fear.

The wife mourns for the husband, but the husband never mourns for the wife. They mourn by inflicting deep gashes upon themselves, at times burning their arms with a fire brand, at other times only covering the body with ashes, and the head with a kind of gypsum, day by day adding to it. The gypsum cap becomes say (thirty) 30lbs. weight. This is worn by some women from one month to twelve. The leaving of the cap on the departed husband's grave is a sign all mourning is at an end, and the woman willing to take another husband. Many women go into mourning for their dogs, and keep it up for weeks.

Many women sleep on their husband's grave for a week or two, that his spirit may not trouble his tribe at night. About the grave is kept clean, and a fire kept for a time.

I have never known food to be placed for the dead. Weapons are at times buried with the dead, and sometimes the body placed in a sitting posture in the grave, sometimes straight out.

—o—

NOTE I.

They believe in "Norallie," one who made all things, and that he is married, and his wife will punish bad natives bye-and-bye.

They consider the course of the Murray was pursued by the winding of a very large serpent, and that this serpent was killed by this great man "Norallie."

"Norallie" told all the game, emu, &c., not to allow the natives to kill them; so from that time all game became wild, and difficult to catch.

The moon disappears each month to form stars, and "Norallie" makes another moon when he has finished making the stars.

They have rain-doctors, who profess to have the power to make rain These men have great power over a tribe.

A rain-doctor is not a man who can cure a sick man or woman. The two callings are different.

—o—

NOTE J.

Infanticide is greatly carried on amongst the mothers.

NOTE K.

Chieftainship is not hereditary; chiefs have power to declare war, and they only; the old men are the chiefs' councillors. No position amongst the aborigines is hereditary, doctor, &c., &c.

—o—

NOTE L.

The eldest brother gives away his sisters in marriage and gets a wife in return. The woman is not in any way consulted, but told to go. A native without a sister cannot get a wife from his tribe, so he by night visits a tribe at a distance, and steals a woman, and she becomes his wife.

A mother must never look at her daughter's husband after marriage; nor must the son-in-law look at his mother-in-law.

Polygamy is greatly carried on. A brother can have a wife for every sister.

Widows are common property, till they take another husband.

Children are never corrected by their parents.

The aborigines are fast dying out on the Murray River. A tribe I knew well fifteen years ago of one hundred and fifty, only one young man left—who is now living with me; he is the last of the tribe.

R. W. HOLDEN.

Poonindie Institution, Port Lincoln, South Australia,
November 19th 1875.

OVERLAND CORNER TRIBE, RIVER MURRAY.

1. CORPORAL SHAW, of Overland Corner. His informant was an intelligent native named "Noontoo Pertchy," who resided at Chowilla.

2. The name of the tribe is Rankbirit.

3. The country they inhabit is called Willa.

4. The tribe is divided into three clans, named Willoo, Rankbirit, and Yerraruck.

5. The totem of the Rankbirit clan is an eaglehawk. Each clan has its totem.

6. There are no class-names.

7. They intermarry with other tribes.

8. They have no marriage customs. The brother or nearest relative simply gives the bride away.

9. The children belong to the father's clan.

10. Polygamy was practised formerly.

12. Blood relations are not allowed to marry.

13. There is no particular form of government.

14, 15. It appears that when any offence or crime is committed, the person is brought before the old members of the tribe and dealt with according to its nature.

16. A rope or band made of deceased natives' hair, tied round the head or loins, is supposed to cure and prevent all diseases.

17. The body is placed in the ground. The relatives make a pipeclay paste and place it on the head, and wear it till quite hard, when it is placed on the grave. Pipeclay is also put on the face of some.

18. Property descends to the nearest relatives.

19. They have no ideas of a future state.

20. They have no belief in God. They believe in a devil, which they call "Pootera," but they cannot describe it.

21. I do not think they have any legends or traditions.

22. I could get no answer.

23. No proofs of former civilisation.

24. They are not cannibals.

25. Their weapons are the boomerang, waddy, wommera, spears, shields, and flint tomahawks.

26. They used to make nets, twine, &c., but do not now.

27. Their implements were flint tomahawks and mussel shells.

29. They call their language You-you.

30-31. No answer.

32. Marta merry, "One man." Ranchul merry, "Two men." Pappup, "a number of men"

33. "I," meya, napa. "Thou," urru. "He," nin, nintcho. "We," yelle. "They," mup.

34. There is an abbreviated form of the pronoun.

35. There is no gender to pronouns.

36. No explanation.

37. The sentences are used, but there does not appear to be any tenses.

38, 39. No answer.

40. I cannot find that either *s*, *f*, *v*, or *z* are used.

41. They have two words for numbers, which they repeat. They count four.

42. Nurtunganun, "Let me go." Perungaruck, "Bring some wood." Yawapalla, "Come here."

44. Chest complaints.

45. In cases of injury, an old custom was to apply a mixture of human flesh and emu feathers to the part affected, and bandage it with the hair rope or band before mentioned.

46. In making a young man, the hair is pulled from his privates. He is painted all over with red ochre and tattooed; this is done by the old men.

47, The natives do not knock out front teeth.

48. Circumcision is not practised among them.

—o—

NOTES.

1. Probably "meya," in the answer to question 33, is a mistake. "Napa" is the word for *I;* "meya" is the word for the *eye.*

2. From the scanty information given, their seems to be a similarity with this tribe and the Narrinyeri of the lakes and lower rivers.

THE "MOORUNDEE" TRIBE.

1. Police-trooper Ewens, of Blanchetown. His informant was a native named "Naloori," of Porlee, on the River Murray.

2. The Moorundee tribe.

3. This tribe inhabits the country from Mannum to Overland Corner on the river, and from twelve to thirteen miles back on each side.

4. There are no clans; only one tribe.

5. No totem. They were marked by cuts on the skin with flint.

6. No class-names.

7. They marry into the same tribe, and exchange with other tribes when agreeable to both.

8. The father gives away his daughter in marriage; and if he is dead, some other nearest relative.

9. The children are of the father's tribe,

10. Polygamy is practised in some cases.

12. Blood relations are not allowed to marry.

13. A king governs, assisted by the old men of the tribe.

14, 15. The king and old men take evidence, and order the old men to carry out their sentence. Only in cases of murder, death for death.

16. No kinds of sorcery practised.

17. The tribe is summoned and attend with all relatives only when women die. But when a man dies, women wear clay on their heads and place it when dry, in the shape of a basin on the grave.

18. Property descends to next of kin.

19, 20, 21, 22, 23, 24. All these questions are answered in the negative.

25. Their weapons are three kinds of spears, three kinds of clubs or waddies, and a shield.

26. They make nets and baskets only.

27. Their only tool is a tomahawk, made of hard stone with wooden handle.

28. I cannot describe any peculiar customs.

29. They call their language Niawoo.

30 to 39. No information. Informant says they are too much half English to explain, that I cannot understand what the form was in the proper language.

40. I cannot find that *s* is used.

41. The natives can count as high as twenty.

42. Merneo gnucko, "Fresh water river."

44. The most prevalent diseases are rheumatism, consumption, and liver complaint.

45. They have no methods of treating disease.

46. When they are over fifteen, the young men are considered men, and are covered with wet red clay; and when it is dry, the ceremony is over.

47. They do not knock out front teeth.
48. Circumcision is not practised amongst them.

—o—

NOTES (FROM DR. MOORHOUSE).

"We have the grammar and vocabulary of Dr. Moorhouse, the first Protector of Aborigines, and it is of the language of these very natives. By means of this several of the omissions in the foregoing answers can be supplied. As Mr. Moorhouse's information was gathered thirty years ago it is very trustworthy. No doubt many customs of these natives have ceased since then. No tribe in South Australia has died with such rapidity as this. In 1864, I was told by Dr. Walker, the Protector of Aborigines, that he saw at Blanchetown 200 adults of this tribe, but there were only two children amongst them. Infanticide has been constantly and persistently practised in spite of every attempt to stop it. The result is that now very few people survive."

2. The following answers to the questions are to be gathered from Dr. Moorhouse's work and from my own knowledge of them :—

2. The tribe is called Meru by themselves.
16. Dr. Moorhouse says there were sorcerers amongst these natives called "idlaidlangko," who practised incantations by means of a rock crystal called "katto," which females and children were not allowed to see.

20. Dr. Moorhouse gives the names of several imaginary beings believed in by these aborigines, called Kambattan Karraam, a fabulous person, who first gave names to various parts of the country. Nokunno, a fabulous being, said to be going about in the night, whose sole object is to kill the blacks. Tou, an imaginary being, having mortiferous power; the word also means death, or a dead body. This tribe also had a word for soul spirit, Idlaial. Hence a sorcerer appears to have been one having to do with spirits; idlaidlangko.

30. The language has no articles.

31. The following is the declension of the noun "nguilpo," a child:—

SINGULAR.

Nominative—Nguilpo, a child.
Causative—Nguilyanna, by a child.
Genitive—Nguilyong, of a child.
Dative—Nguilyanno, nguilpallarno, to a child.
Accusative—Nguilpo, a child.
Ablative—Nguilyanmudl, from the child.

DUAL.

Nominative—Nguilpakul, the two children.
Genitive—Nguilyamakul, of the two children.
Dative—Nguilyakullamanno, to the two children.
Accusative—Nguilyapakul, the two children.
Ablative—Nguilyakullamanno, at, or with the two children.
Exative—Nguilyakullamainmudl, from the two children.

PLURAL.

Nominative—Nguilpa, children.
Genitive—Nguilyarango, of the children.
Dative—Nguilyarumanno, to the children.
Accusative—Nguilpa, the children.
Ablative—Nguilyaramanno, at the children.
Exative—Nguilyaramainmudl, from the children.

The above answers also question 32.

33. The following is the declension of the personal pronouns as given by Dr. Moorhouse:—

First person.

Singular.	Dual.
Nominative—Neape, I.	Ngedlu, we two.
Genitive—Ngaiyo, of me	Ngedlango, of us two.
Dative—Nganne, to me.	Ngedlunno, to us two.
Accusative—Ngape, me.	
Causative—Nganna, by me.	

Plural.

Nominative—Ngennu, we.
Genitive—Ngennango, of us.
Dative—Ngennunno, to us.

Second person.

Singular.	Dual.
Nominative—Ngurru, you.	Ngupul, you two.
Genitive—Ngurrongo, of you.	Ngupalango, of you two.
Dative—Ngurrunno, to you.	Ngupulunno, to you two.
Accusative—Ngurru, you.	
Causative—Ngurra, by you.	

Plural.

Nominative—Ngunnu, you.
Genitive—Ngunnango, of you.
Dative—Ngunnunno, to you.

Third person.

Singular.	Dual.
Nominative—Ninni, he, she, it.	Dlauo, they two.
Genitive—Nunnango, of him.	Dlammongo, of them two.
Dative—Ninnanno, to him.	Dlauunno, to them two.
Accusative—Ninni, him.	
Causative—Ninna, by him.	

Plural.

Nominative—Naua, they.
Genitive—Nammango, of them.
Dative—Nauunno, to them.

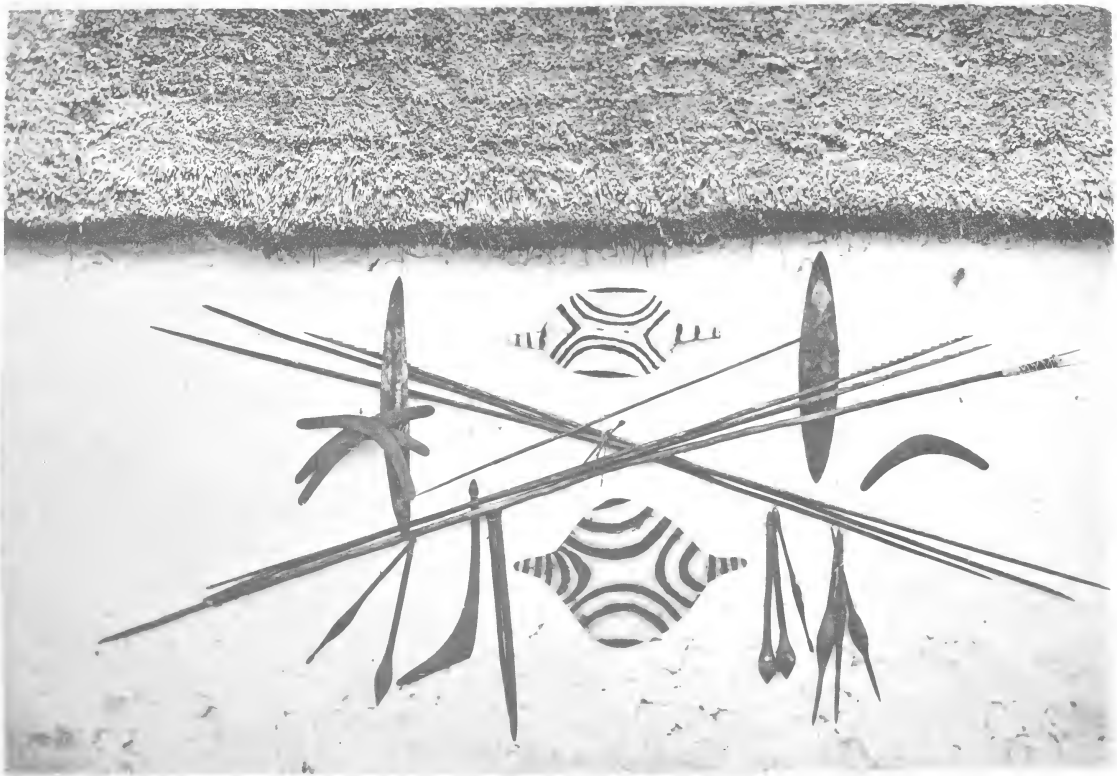
34, 35. There is no abbreviated form of the pronoun nor gender to pronouns.

"It has often lately suggested itself to me that, in cases where we put ablative to these forms of words, the word locative would more exactly express the shade of meaning of the inflection. I judge from the analogy of the Narrinyeri language, which this much resembles, indeed there are many words common to both languages. In this language the genitive or possessive—this is the better word—is declined as it is in the Narrinyeri.

36, 37, 38, 39. Dr. Moorhouse says the verbs are all attributives whose conjugations, moods, and tenses are marked by inflexion.

The following are the inflexions of the verb "terrin," to stand, or standing:—

Present—Terrin, stand.
Perfect—Terra, did stand.
Future—Terridla, shall stand.
Imperative—Terra, stand.
Conditional—Terrinna, would stand.
Prohibitive—Terrinni, stand not.
Preventative—Terrulmunnainmudl, that he may not, or lest he should stand.
Optative—Terridla ngape, may I stand.
Infinitive—Terrilappa, to stand.
Past partic.—Terrulmungko, having stood.
Paradigm of Parldkun—Strike.



WEAPONS OF THE NARRINYERI—SPEARS, THROWING STICKS, SHIELDS, CLUBS, BOOMERANGS.

Present—Parldkun, strike or striking.
Aorist imperfect—Parldka, did strike.
Aorist perfect—Parldkul, struck.
Future—Parldla, shall strike.
Imperative—Parldka, strike.
Conditional—Parldkunna, would strike.
Prohibitive—Parldkumoi, strike no.
Preventive—Parldkulmunnainmudl, that he may not strike.
Optative—Parldla, may strike.
Infinitive—Parldlappa, for to strike.
Participle past—Parldkulmungko, having struck.

Note.—Mark, there is no present participle. This is because the verb itself is a participle. "Parldkun" is striking.

There is no passive verb. Dr. Moorhouse says:—"The English passive voice is not expressed by an inflexion of the verb, but by the application of the active nominative case, as—Purnagunnanna laplapnanna ngape mukkorna, "Large knife me did wound," *i.e.*, "With a large knife I was wounded." The existence of an active nominative supersedes the necessity of having a form for a passive voice."

There is no verb *to be* in the language, as far as Dr. Moorhouse explains it.

40, 41. There is no sibilant, neither *f*, nor *v*. According to Dr. Moorhouse they have only words for one, two, three, four.

stick with he me did beat.

42. Nakkoal ninna ngape parldkul—He beat me with a stick.

with stone I will build my house.

Parkoal nganna ngarrudla ngaio rapko—I will build my house with stone.

what for your child crying? for food.

Meyak ngurrongo nguilpo ngeyin? Ngemmara.

THE "NARRINYERI" TRIBE.

[The questions were sent to five persons dwelling in localities frequented by this tribe — viz., Police-trooper E. H. Deane, of Wellington, River Murray; Police-Corporal John Dann, of Milang; Crown Lands Ranger George Wadmore, of Meningie; Police-trooper T. Moriarty, of Goolwa; and also to the Editor of these pages. The answers to the questions are very much alike. This was to be expected, as they refer to the clans of the same tribe. The Editor, therefore, will give an account of this tribe at greater length, and entering into more particulars than are contained in the short answers of Messrs. Deane, Dann, and Wadmore. Police-trooper Moriarty's replies also refer to a clan of the Narrinyeri; but as they live at Goolwa, about sixty miles from the Wellington clan, it has been considered advisable to give his very able and intelligent series of answers separately. It will be remarked, however, that the similarity of the testimony of these five observers is a guarantee of the correctness of the statements. This is very satisfactory. The Narrinyeri are one of the most important tribes of aborigines in South Australia. They possess greater vitality than any other tribe that we know of. There is also amongst them indications of a form of organized society, law, and government, of a higher character than is usually found amongst Australian aborigines.]

1. The Rev. George Taplin, Missionary to the Aborigines, Point Macleay.

2. The "Narrinyeri." Probably this word is an abbreviation of "Kornarrinyeri" (belonging to men). This is the derivation recognised by some. Nevertheless some natives prefer to regard the word Narrinyeri as derived from "narr," plain, intelligible (referring to language); and "inyeri," belonging to. This would make the word mean—belonging to plain or intelligible speakers, or those of one language. It is probable that the first derivation is correct, because it is applied frequently to those whose dialects differ considerably.

3. A tract of country—which may be said to begin twenty miles above Wellington, on the Murray, and which may be enclosed by lines supposed to be drawn from that point to Cape Jervis on the west, and to Kingston, Lacepede Bay, on the east and south-east—is occupied by the clans of this tribe or nation.

4. The tribe is divided into eighteen clans, and each has a tribal symbol, totem—or as they call it "ngaitye"—consisting of some animal or vegetable. The following are their names and totems:—*

Name of Clan.	Locality.	Totem, or Ngaitye.
1. Raminyeri	Encounter Bay	Wattle gum
2. Tanganurin	Goolwa	Pelican
3. Kondarlinyeri	Murray Mouth (west side)	Whale
4. Lungundi	Murray Mouth (east side)	Tern
5. Turarorn	Mundoo Island	Coot
6. Pankinyeri	Lake Coorong	Butterfish
7. Kanmerarorn	Lake Coorong	Mullet
8. Kaikalabinyeri	Lake Albert (south side)	Bull ant
9. Mungulinyeri	Lake Albert (east side)	Chocolate sheldrake
10. Rangulinyeri	Lake Albert Passage	Wild dog, dark color
11. Karatinyeri	Point Malcolm	Wild dog, light color
12. Piltinyeri	Lake Alexandrina (east end)	Leeches, catfish
13. Korowalle	Lake Alexandrina (north side)	Whipsnake
14. Punguratpular	Milang (Lake Alexandrina)	Musk duck
15. Welinyeri	River Murray	Black duck, black snake with red belly
16. Luthinyeri	River Murray	Black swan, teal, black snake with grey belly
17. Wunyakulde	River Murray	Black duck
18. Ngrangatari	Lacepede Bay	Kangaroo rat

* The Coorong clans of the Narrinyeri were called, in the early days of the colony the "Milmenroora Tribe." The writer recently inquired of some Coorong blacks if they bore this name: they replied, that many years ago the clan dwelling on the Coorong, near McGrath's Flat, was called "Milmenroorar, but that now they were called "Milmenyeriarn." This is an instance of change of name. The natives seemed much astonished when the name "Milmenroora" was uttered: they regarded it as a sort of resurrection of an old name.

5. Each clan has a totem. Indeed, the totem is the nucleus of the clan, as it consists of those persons who, by birth, are entitled to bear the same totem—native, "ngaitye" (literally, friend). Each clan is called "lakalinyeri," and all its members are regarded as blood relations. Children inherit their fathers' totem. The ngaitye, or totem, may be killed and eaten by those who possess it, but they are always careful to destroy the remains, such as bones, feathers, &c., lest an enemy should obtain them, and use them for purposes of sorcery.

6. There are no class-names.

7. The Narrinyeri never marry one who belongs to the same ngaitye or totem—that is, of the same clan; neither do they allow near relations to marry, although of different clans. This is always regarded as of the first importance. Cousins never marry.

7. Marriages are generally, but not always, arranged by the clans. The marriage ceremony consists in the father, or eldest brother, or nearest male relative of the woman, formally giving her to her future husband in the presence of the assembled clans or relatives. She signifies her acceptance of the giving by making a fire for her husband. Songs and dances accompany the marriage. It is a point of decency for the couple not to sleep close to each other for the first two or three nights; on the third or fourth night the man and his wife sleep together under the same rug. This arrangement is for the sake of decency. At the marriage many persons are present, sleeping in the same camp; so the newly married couple wait till they have moved off, and only a few relatives are left with them. They then often make a little hut for themselves. If a lewd woman goes with a man without being given away, she is said to be "kanauwurle" (their's), and he has the right by custom to lend her to any of his friends. It is considered disgraceful for a woman to take a husband who has given no other woman for her. But yet the right to give a woman away is often purchased from her nearest male relative by those who have no sisters. Of course this amounts to the same thing. In most instances a brother or first cousin gives a girl away in exchange for a wife for himself. The females are married when about fourteen years of age. It is notorious amongst the aborigines that girls married young make the best wives. Those married later seldom turn out well. The men rarely marry before they are eighteen or twenty.

9. Children belong to their fathers' clan.

10. Polygamy is practised; but there are seldom more than two wives. The eldest wife is the chief. An elderly wife has little objection to her husband having a younger one, as she is subordinate to her. Separations and divorces sometimes take place by mutual consent. If a man illtreats his wife, her clan always interferes; and if he persists, will take her away from him and give her to another man.

12. Blood relations do not marry.

13. Every clan has a chief, called "rupulli" (or landholder). The clan is actually governed by a council of elders, called tendi, which controls all its affairs. When a member of the tendi dies, the surviving members

choose a suitable man out of the clan to take his place. The number of men on this council is usually ten or twelve.

14. Justice is administered by the tendi in accordance with the customs handed down by tradition in the tribe. In case of an offence being committed against native law or custom, a regular trial takes place. The rupulli presides, and sits on a judgment seat called "tendi lewurmi." Witnesses are examined, and full inquiry made. All parties obtain a hearing. Various punishments are inflicted upon the guilty in proportion to the heinousness of the crime. Sometimes a certain number of blows are given on the offender's head. Sometimes he is banished from the clan. And sometimes death is inflicted. Sometimes the tendi will secretly condemn a breaker of the law, and appoint a person to suddenly fall upon him and put him to death. When offenders belong to different clans, or the contention is between members of two or more clans, the united tendis decide the matter.

15. The most frequent punishments are blows. Sometimes, however, a murderer is speared to death. Sorcery is severely punished.

16. There are three forms of sorcery, called "millin," "ngathungi," and "neilyeri."

Millin.—The aborigines have a big-headed club, called plongge, which is used entirely for millin. Its mere touch is injury. When they get an opportunity they knock down an enemy, then tap his chest with this club, hit him with it on the shoulders and knees, and pull his ears till they crack; he is then called "plongge watyeri." The victim is now supposed to be given into the power of a demon called Nalkaru, who will make him have chest disease, or cause him to be speared in battle, or be bitten by a snake. Very often the plongge is used upon a person sleeping. The weapon is warmed, and his or her chest gently tapped with it. One who has been thus served is supposed to be sure to have disease of the chest. If a man or woman feels sore in the chest it is always attributed to millin. After death the chest is opened, and any disease found there is attributed to this cause.

Ngathungi.—This kind of sorcery is practised with bones, or remains of animals which have been eaten. When a man gets hold of a particular bone of some bird or beast which his enemy has eaten, he mixes it with grease and red ochre and human hair, and sticks the mass in a round lump on the end of a prepared skewer of kangaroo's leg bone, and it is called "ngathungi." When injury is to be inflicted on the enemy who ate the animal from which the remains came, the possessor of the ngathungi puts it down by the fire, and as the knob melts, so disease is supposed to be engendered in the person to be bewitched, and if it wholly melts off he dies. A man who knows that another person has an ngathungi capable of injuring him buys it if he can, and throws it into the river or lake; this breaks the charm

Neilyeri.—This is practised by means of a pointed bone. It is scraped to a very fine point. Sometimes an iron point is used. This is poisoned by being stuck into a dead body. Any one wounded by it is inoculated with the virus, and either loses a limb or dies. Very often this wound

is inflicted secretly when a person is asleep. The bone point is kept moist for use by human hair soaked in liquor from a dead body. The natives are so terribly afraid of neilyeri that they dread even for the weapon to be pointed at them, attributing to it a deadly energy.

17. Children who died in infancy were sometimes burned, but are now always buried. Youths and adults in the prime of life when they died had their bodies dried. After death the body was carefully examined, and all the apertures sewed up. Then it was set on its back, with the arms crossed in front and the thighs spread out, and the legs and feet bent under. In this posture it was placed on a sort of triangular bier called "ngaratta." This was elevated on three men's heads, with the body on it. Then all the friends and relatives stood round and called out various names, in order that they might discover who had by sorcery caused the man or woman to die. The body, thus elevated, was taken to various spots in the neighborhood which had been frequented by the deceased. It was said that when the right name was called an impulse was felt impelling the bearers towards the person who called out the right name. This was regarded as a sufficient indication of the guilty person. The bearers profess to be entirely controlled by the dead man's spirit. Sometimes, in order to discover the guilty sorcerer, the nearest male relative would sleep with his head on the corpse, in order to dream who was the criminal. This matter having been settled, the body was placed over a slow fire till the skin rose, and then it was all peeled off, and the corpse appeared like a white man, the *pigmentum nigrum* having been removed with the scarf skin. I do not think there was any rule for this ceremony or the preceding one to be performed first. It depended on the presence of friends. All near relatives were required to be present at the trying for sorcery. The scarf skin having been removed, the body was smeared with grease and red ochre, and the head tied up in pieces of skin or rags. It was now called "gringkari," a name applied to Europeans by the blacks, because they think that they resemble a peeled corpse. The body was then elevated on a stage about four feet from the ground in a sitting posture, with the feet under the thighs. A slow fire was kept under it for weeks, and it was basted with grease and red ochre. The liquor from it was kept for neilyeri purposes. Regular times of wailing and screaming around it were observed. Men and women cut off their hair in sign of mourning. The hair was spun and made into head-bands. The hair of the dead was especially prized for this purpose, as it was supposed to confer the gift of clear-sightedness. Men blackened their faces, and women smeared filth on their foreheads, in sign of mourning. It was not uncommon for them to cut themselves to show grief. When the body was dried, it was wrapped in rugs and carried about from place to place to be mourned over. When the grief was assuaged, it was put on a stage in a tree, and, after a time, buried. The body of a very aged person would be wrapped up and put in a tree without much ceremony.

18. Property descends from father to son, or nearest male relative if there be no sons.

19. The Narrinyeri always believed in a future life after death. They believed that the dead go to some place in the west where their god Nurunderi resides. In passing to this place they go under the sea, and as they go see down below them a great fire, and the bad are in danger of falling into it and being burned, but good people—according to their ideas of goodness—get safe to Nurunderi. They call heaven Waiyirri, or Wyirri, or Wyirrewarri.

20, 21. The great god of the Narrinyeri is Nurunderi. They also believe in several demi-gods called Waiungare, Nepelle, and demons Pepi, Melapi, Nalkaru, Mulgewanke, and Karungpe. The traditions of the Narrinyeri all refer more or less to Nurunderi and his adventures and exploits.

Nurunderi, their great and wonderful god or chief, came down the Darling with his followers. When he arrived at the lower River Murray he sent back two of his men to tell those from whence he came of his arrival. They never rejoined Nurunderi. The chief and his party are said to have crossed the country from the Murray—apparently from the south bend—to the lakes, striking Lake Albert. They found the country around the lakes in possession of clans of blacks under Waiungare and Nepelle. Various marvellous adventures are told of these personages. Nurunderi is said to have thrown flat stones into Lake Alexandrina, near Pelican Point, and they became the fish called "tinuwarri" (or bream). He made an expedition up the Coorong, where he had a great fight with and slew a chief who had stolen his children. Then he arrived at Encounter Bay, and while there his wives forsook him. He called upon the sea to overflow and drown them, and it obeyed. After many such adventures Nurunderi went to Wyirrewarri, or heaven, where he resides. They also have an indistinct myth in which a son of Nurunderi called Mattummeri is spoken of, but it is so misty that little sense can be made of it.

Waiungare is said to have been produced by his mother's excrements without any father. He was a red man (narumbe). His brother was Nepelle. Nepelle's wives one day saw Waiungare at the lake and desired him for a husband. So they went to his hut at Pulluwewal, and finding him asleep made a noise like emus running outside. He awoke and came out, when they burst out laughing, and rushing to him clasped their arms round his neck and insisted upon becoming his wives. The unfortunate hero appears to have yielded. Nepelle, enraged, went to Waiungare's hut, and found that he and the wives were absent, hunting. So he put fire in the hut and told it to wait until they returned, and then, when they were asleep, to get up and burn them. The fire obeyed, and the sleepers were aroused by the vengeful flames. They fled to the swamps on the shores of the lake and plunged in and escaped. After this Waiungare threw a spear at the sky with a line tied to it. At first, when he hauled upon it, the weapon came out. Then he threw up a barbed spear. This held fast, so he pulled himself up to heaven and afterwards hoisted up the two women. Certain stars are pointed out as Waiungare and his wives. Nepelle afterwards was driven to the top of

the hills by a great flood. So he got to heaven by the same means as Waiungare, and drew up his canoe after him. This vessel is still to be seen floating in the sky in the "milky way." These persons are said to have lived at a time when enormous kangaroos and fish existed. The former were so large that the skin of one covered acres of ground. Waiungare and Nepelle, after their apotheosis, sought to make these animals smaller. The former tore a kangaroo in pieces, and, strewing them on the earth, each piece became a small kangaroo such as we now have. Nepelle did the same with a fish, and produced small fish.

The following is a native myth in the vernacular of the Narrinyeri:—"Norar ngertir ulangk, kar morokkir an mamar. Kar tuppir an mamar Tipping. Wanyar muldurar ngungyin namuramb an mamar. Wunyar pulkeri muldurar pettir an mami. Wunyar norar ngrakkuwallir. Wunyar norar muldurar mendir. Kar pingkir muldarar brugungai wunyar Kinemin Wunyar norar balpewallin lun ellin tukkeri." Translation—"The pelicans fished in the lake and caught some tukkeri fish. They carried the fish to Point Sturt. Then the magpies made a fire to cook the fish with. The greedy magpies then stole the fish. The pelicans were angry with the magpies, and they fought. The magpies were rolled in the ashes, which made them black. Then the pelicans became white like the tukkeri fish, which they had eaten."

22. It seems to be very probable that the Narrinyeri are a mixture of two races. Most likely the tribe which came with Nurunderi were of Eastern Polynesian race, derived from some people who may have been drifted in canoes on the north-eastern coast of Australia from the South Sea Islands. They discovered that there was a tribe already in possession of portions of the country, which seems to have been Papuan. It is a fact that some of the Narrinyeri are straight-haired and of a lighter complexion, while others are curly-haired and very black. All the native traditions agree with the above theory.

23. No doubt the Narrinyeri descended from a more civilised state of society. They possess laws, customs, implements, and weapons which they are quite unable to invent now, and elaborate ceremonies of which they do not know the meaning, although they adhere to them strictly. The remains of a kind of sacrifice is found amongst them. When they go on a great kangaroo hunt they knock over the first wallaby which comes near enough to the hunters. A fire is then kindled and the wallaby placed on it, and as the smoke ascends a kind of chant is sung by the men, while they stamp on the ground and lift up their weapons towards heaven. This is done to secure success in hunting, but the reason of the custom they know not.

24. The Narrinyeri are not cannibals, and express a great horror of cannibalism.

25. Their weapons are clubs and waddies; heavy wooden spears, barbed and unbarbed. These are made of very hard wood, got from the river tribes, and, through being hardened in the fire, become as hard as bone, and can be made very sharp. The most dangerous and effective weapons are the spears called kaike and yarnde. The shafts of these are

made of reed for the kaike, and dry grasstree-flower stem for the yarnde. Both have a point consisting of about a foot of hard wood. Sometimes the yarnde is barbed with splinters of quartz, stuck on with grasstree or pine gum. These spears are thrown with a throwing-stick or taralye. They can hit a mark at fifty and sixty yards. They are quite as effective as arrows from a bow. They also have boomerangs, but they are not much used in war—more for striking waterfowl on the wing. They have also two shields—the broad bark shield and a narrow wooden one. The former is called wakkalde, the latter murukanye.

26. They make nets, twine, fishing-lines, mats, and baskets. The mats and baskets are made of two or three kinds of rushes and flags. The twine and lines are made of rushes, or of the root of the menokkuri flag boiled and chewed and then twisted by hand.

27. Their only implements in the way of tools were stone tomahawks and shells. They often use the edge of a split reed for cutting flesh.

28. Several ceremonies have been described in the foregoing answers. It is only necessary to say that the natives are particular to adhere to them. They have a certain kind of courtesy amongst them. The formal good-bye of one departing is "Nginte lew" ("Do thou sit still"), and the reply of one remaining is, "Nginte ngoppun" (Do thou walk.") It is regarded as very rude to converse or speak privately to a person in the presence of others. The women are always kept separate immediately after parturition and during the time of menstruation. Boys are forbidden to eat certain kinds of game, and young men other kinds, and again women others.

The following is a list of the kinds of game forbidden to boys, and also to young men during the ceremonies of introduction to manhood:—

	Young Men.		Boys.
	Native Name.	*English.*	
1.	Nakkare	Black duck	
2.	Ngerake	Teal	
3.	Kinkindele	Turtle of two kinds	1. Wheri
4.	Wheri		
5.	Ponde	Murray cod	
6.	Pankelde	Black and white goose	
7.	Tyeri	Golden perch	2. Tyeri
8.	Punkeri	Widgeon	3. Punkeri
9.	Kalperi	Shoveller duck	4. Kalperi
10.	Parge	Wallaby	5. Parge
11.	Tilmuri	Female musk duck	6. Tilmuri
12.	Pomeri	Cat fish	7. Pomeri
13.	Kupulli	Blue mountain parrot	8. Kupulli
14.	Rekalde	Water rat	
15.	Puldyokkuri	Water hen	
16.	Talkinyeri	Native turkey	9. Talkinyeri
17.	Prolge	Native companion	10. Prolge
18.	Wanye	Mountain duck	11. Wanye
19.	Tarke	Lake perch	12. Tarke
20.	Korneok	Pink-eyed duck	13. Korneok

So that twenty kinds are forbidden to the young men, and thirteen kinds to boys. It is supposed that if they eat of these they will grow ugly

No. 2.—Hunting Scene.

Drawing by "Yertabrida Solomon," an Aboriginal of the Coorong, in 1876. [*From original in possession of Rev. Geo. Taplin.*]

SURVEYOR GENERAL'S OFFICE, ADELAIDE. *Frazer S. Crawford. Photo-lithographer.*

and break out in sores, and also become prematurely grey. A curious custom of the aborigines is called "ngiangiampe." It is carried on thus: When a child is born its navel string is preserved and tied up in a bunch of feathers called "kalduki." The father of the child gives this to the father of some other child. From henceforth neither of those children nor their parents must speak to or hold any kind of intercourse with each other. The mutual relationship brought about by this is called "ngiangiampe;" and although the two must not speak they must not see each other want. If one "ngiangiampe" sees another in need of anything he or she must send a supply of it if possible; but yet there must never be any direct personal intercourse between the two. I never could find out the reason for the custom; the natives could not tell me, so we are left to conjecture. The children who are thus estranged from each other may belong to the same clan or to another clan; this is a matter of indifference.

For answers to questions from Nos. 29 to 43 see the Grammar of the Narrinyeri Language in this volume, also the Comparative Table of Languages.

44, 45. For answers to these questions see paper on the Diseases of the Aborigines appended hereunto.

46. While a boy is growing up his hair generally used to be allowed to go untouched by comb, or at least it was allowed to grow undressed and uncut for two or three years before the time of puberty, which occurs at about fourteen years of age. The consequence was that it became a perfect mat of entangled hair and filth. When the time came for the youth to be introduced to manhood, the old men of the clan would appoint a time with some old men of another clan to meet together to make "kainganar," or young men. This was kept secret. A youth from each of the two clans would be selected, and on the night fixed upon they were suddenly seized by the men of the clans and borne to a place apart from the women, who set up a great cry and pretended to try to rescue them, but were supposed to be beaten off with firesticks by the men. The two youths were thrown on the ground, and all their moustaches plucked out and the hair on their bodies; the hair of their heads was roughly combed out with a point of a spear, tearing it off by handsfull; they were then rubbed over plentifully with a mixture of fish oil and red ochre. They were compelled to fast three days, drinking only water, and that to be sucked up from the lake or river through a reed. They were not allowed to sleep at all for about three days, watch being kept over them for the purpose. They are now said to be kaingani or narumbe—a word very near to our own word sacred, only without any moral purity attaching to its significance. When the two kainganis were allowed to sleep their pillow must consist of a couple of sticks stuck in the ground crosswise. For many months the two youths were compelled to go naked. They were forbidden to eat certain kinds of game while they were narumbe, and also were not allowed to touch any food belonging to women. All the food which they touched or caught became narumbe like themselves, and was forbidden to females. This state of narumbe lasted until their beards and moustaches and body hair had been pulled

out three times; each time the beard was allowed to grow about two inches long. They were not allowed to take a wife till this period elapsed, generally two years; but during this time very little fault was found with them for licentious conduct. During the time between the first plucking and the second the youths were called "narumbe" instead of their real names; during the time between the second plucking and the third they were called "takkure mak," or "plucked cheek." The second and third plucking was generally performed without any ceremony like the first. The two young men who undergo this rite together are ver after held to hold a peculiar relationship to each other called "wirake."

47. The Narrinyeri natives do not knock out the front teeth.

48 The Narrinyeri do not practice circumcision.

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Statement of the Number of the "Narrinyeri."

Prepared by the Editor on December 31st, 1874.

1. I have often thought that it is very desirable that we should know exactly how many of the aborigines there are, so as to be able to form some idea of their wants. I have several times heard expressions of incredulity when I have said how many I thought there were; and, on the other hand, I have heard people say they thought there were more than I had any reason to believe existed. Such a counting of the aborigines, if it had taken place twenty years ago, would have afforded some interesting information as to their rate of decrease, and would have thrown light on the causes of the decay of the aboriginal races. By way of making a beginning in this direction, I prepared a list of the names of all the natives of the Narrinyeri tribe, or nearly all. The danger in taking such a census is of omission, and perhaps I may have omitted a few. May I be allowed to suggest that if at every aboriginal depôt a register were kept of every man, woman, and child known to the issuer of stores, and a periodical return of their numbers made, it would be very valuable; it would be especially so in the Far North, and on the overland route, and in the Northern Territory.

2. In making out the list, I got the assistance of four intelligent native men; I allowed them to apportion the different names of persons to their respective clans; in one or two cases I found people belonged to a different clan from what I had supposed. I have a personal knowledge of three-fourths of the natives whose names are given; the rest I am assured are living, and, in some instances I am told I have seen them, but have forgotten them.

3. The proportions of the different clans are as follows :—

Name of Clan.	Men.	Women	Boys.	Girls.	Total.
Goolwa and Port Elliot	42	37	10	5	94
Lake Albert	12	10	3	5	30
Milang and Point Sturt	14	19	13	3	49
Point Macleay	42	48	23	22	135
The Coorong	49	37	12	16	114
Lower Murray, near Wellington	37	32	8	12	89
Total	196	183	69	63	511

It will be seen that the Point Macleay clan is the largest; this is in consequence of the natives here being the healthiest. The smallest proportion of children are found in those clans which inhabit the settled districts. The Goolwa and Port Elliot clan has only fifteen children, and yet they have as many men as the Point Macleay clan, which contains forty-five children. The circumstances attending the life of the aborigines in settled districts are adverse to their having children. I am sure that we have, by getting children from the natives in the settled districts to this Institution, saved the lives of many; the proportion at Goolwa and Wellington would be even lower than it is, were not this the case, and I know that the natives who reside here have and rear more children than any others of their tribe. The Coorong clan is a numerous one, and needs our best efforts for its welfare. I do trust that we may be enabled, by having a tract of land allotted to us, to reach these people, and do them as much good as we have done the Point Macleay clan; they have amongst them some intelligent men. The Point Macleay clan and the Milang clan (a very small one) are the only ones where the number of women is greater than that of men. I can say with assurance, that the dissipation and debauchery into which many of the natives fall is more fatal to women than it is to men.

4. The preparation of this statement forcibly reminds us of the decrease in the numbers of the aborigines. I myself, in 1849, saw 500 fighting men of these Narrinyeri; I was also told by a former Government officer, that he saw 800 fighting men in 1842; at the present time they might muster 150. This would make the proportion of warriors at present a little more than one third of the whole number, supposing, as is probable, that then the proportion was one-fourth, there were in 1849 2,000 Narrinyeri, and in 1842, 3,200. I am sure everyone will feel sorry at this. We have deprived the natives of their country, sadly diminished their means of subsistence, and introduced a state of things more fatal to them than the barbarism in which they before lived. We feel anxious to prevent such mournful results. Our history on this station has been one of seventeen years' resistance to their downward progress towards

extinction, and it has not been altogether unsuccessful. We trust we may prevent that almost total disappearance which has befallen the Adelaide and Moorundee tribes.

5. As the subject of disease among the natives has a close connection with the causes of the decline of the aboriginal races, I have drawn up a statement of the result of my observations and experience on this subject.

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The Diseases of the Aborigines of the Lakes and Lower Murray (South Australia).

I have resided among the aborigines inhabiting the Lakes and Lower Murray for the last twenty years, and during that period have observed that they are subject to the following diseases, viz.: — Apoplexy, acute nephritis, cataract, consumption (tubercular), dysentery, diarrhœa, epilepsy, fistula in ano, hydrocephalus, hepatitis (acute and chronic), hydatids in the liver, hydrothorax, influenza, indigestion, impetigo, neuralgia, otalgia, otorrhœa, ophthalmia (acute and chronic), phrenitis [one instance only], pneumonia, porrigo, ranula [one case only, but very bad], rheumatism (acute and chronic), sunstroke, syphilis, sore throats in its various forms, toothache, and tabes mesenterica.

1. My observations have led me to the following views of the principal disease from which the natives suffer, which is evidently tuberculosis in its different forms. I think that a large number of deaths arise from this cause—of fifty deaths of adults which occurred here between 1859 and 1869 twenty-five were caused by tubercular consumption. In infancy the tuberculous diathesis shews itself frequently in the form of hydrocephalus, generally occurring at the time of dentition; it also very often manifests itself in the form of tabes mesenterica, about the third or fourth year or even later; I have even known of a very bad case occuring in a man of twenty-five. This constitutional tendency often appears in the form of induration and ulceration of the glands of the neck; where it comes out thus it is generally cured, and the person becomes healthy afterwards; but its most usual and fatal form is that of tubercular consumption. Any accident to the chest seems to lead to the deposition of tubercle. I knew a case of a previously healthy young woman who received a blow on the chest from her jealous drunken brute of a husband; she vomited blood immediately after, then her case gradually assumed the form of tubercular consumption. I had a case of a white woman on my hands at the same time as this one. I was struck with the exact similarity of the symptoms in each case—the two women died within an hour of each other though living miles apart.

2. The mortality among infants of the aborigines is very great—of 101 deaths, occurring between 1859 and 1869, thirty-six were of infants under two years of age, fifteen of children under the age of puberty, and fifty of adults. In nothing has the result of our labors been so apparent as in the saving of infant life. The good effects of cleanliness and

proper care are so apparent that I have heard the women on our station lecture young women on the necessity of keeping their children well washed. Infants suffer very much from the exposure of savage life. I have known infants die of the scorching which their heads got through being exposed on their mothers' backs during a long march on a hot day; and any severe disease which may suddenly seize a child, when its mother is in a situation where help cannot be obtained, of course runs on and becomes fatal, although at first quite amenable to treatment.

3. I have frequent cases of both neuralgia and toothache. A peculiar cause of toothache is the chewing of fibre for the purpose of making twine; this wears the teeth down to a level and makes them very tender to bite upon.

4. I have frequently seen cases of epilepsy. I have generally noticed that the persons subject to it have sunk into a low state of health, and soon died of consumption. I had recently a case of a woman whose pregnancy was accompanied by attacks of hæmatemesis and epileptic fits. I have seen several cases of lunacy among them; it is not uncommon for the intellect of old men to give away, and for them to be insane. In one instance an old chief was frightened by some people telling him that the whites were going to take him and his tribe to Kangaroo Island; he immediately betook himself to the reeds and hid for days, he was then found by his friends, and afterwards had an apopletic attack, in a few weeks homicidal mania set in, and he chopped a woman about with a tomahawk frightfully—this led to his incarceration in the Adelaide Lunatic Asylum In two or three years he was discharged cured: he is however yet strange in his manner. The relatives of lunatics have no superstitious ideas about them, and treat them very kindly—they are rather afraid of them.

5. The aborigines do not suffer from malarious fevers.

6. Before the advent of the whites a strange disease came down the Murray and carried off many of the natives—it was doubtless small-pox, for some of the old men are pockmarked. The natives point to certain mounds were the dead were interred who fell victims to it. The natives readily receive vaccination. The aborigines here do not readily take measles; a few had them when they were very prevalent. but they were nearly all half-castes. We never had the measles on this station at all, although settlers had them within two miles of us, and they raged violently at Milang and Meningie—and yet nearly all the aborigines at the Poonindie Mission Station had them. I cannot understand the reason why our natives were exempted. Although a large number of natives were gathered in camps at sheepshearing, and some of them, mostly half-castes, had measles, yet they did not spread generally; this is surprising since absolutely no care was taken to prevent infection. Neither are the natives subject to scarlatina, although the disease has prevailed very much in this colony. I never knew natives have it, and yet I have reason to believe that they had the cast-off clothes of white sufferers from the disease given to them.

7. The aborigines have a skin disease, which is a sort of impetigo, it might be called impetigo contagiosa; it manifests itself in a crop of pustules about the joints, the ancles, knees, hips, or elbows; it is worst when it occurs on the hips; it is accompanied with itching, swelling, and pain, and afterwards excoriation. I have seen places on a person's hips, occasioned by it, as raw as beef and as large as my hand; it is very contagious among the pure blacks, and less so among the half-castes. I have known half-castes sleep with blacks who had it and yet not catch it. I have known a very white half-caste woman who was married to a black husband and yet she never had it, but her children did. Sulphur is a specific for it. Some years ago I was led to ask the Aborigines' Department for a supply of soap, which I used liberally—the supply has been continued, and the result has been a marked decrease in the number of cases of impetigo; this fact is very significant as to the cause of the disease. The natives call this disease Wirrullumi.

The natives often get ringworms on their bodies, but not on the scalp; they catch them through tending calves which have them. No kind of leprosy is known among the aborigines.

8. I have seen cases, even bad cases, of syphilis amongst the natives. I am sure the disease was imported among them; they knew nothing of it before the advent of the whites—this is the testimony of the natives. I have known fatal cases, also cases where the tibia was affected, and bony excrescences on the skin, with atrocious neuralgic pain; I have also seen buboes in the groin. Venereal disease is not very prevalent; I am persuaded that sometimes cases of impetigo have been taken for it.

9. I have never seen a hunchback among the aborigines, and only one case of lateral curvature of the spine in a half-caste.

10. The vital power of the natives varies very much in different individuals, but taking the average I do not think it could be rated high; they easily give way to disease, and hopelessly yield themselves up to a fatal result. I think their diseases are more of a sthenic than asthenic type. They endure both heat and cold well—they will sleep comfortably under a much thinner covering than an average European.

11. The question has often occurred to me whether they suffer as much pain from injuries as Europeans do. It is difficult to decide; let an injury be caused by a European, or by work for a colonist, and a great fuss will be made of it, while a much more severe injury occurring through a native custom will be made light of and endured with fortitude. This leads me to think that they do not really suffer so much as we do; however, the whole question as to whether one man suffers as much as another from a similar injury is one which I should like to see ventilated by a competent authority.

Wounds made by metal or stone implements or weapons heal about the same as similar wounds would do in Europeans, but wounds made by wooden weapons heal very quickly—the transfixing of a leg by a wooden spear is regarded as a trifle and soon heals. Blows on the head are not so dangerous to natives, because of the thickness of the fatty tissue

between the scalp and the skull—this forms a kind of pad, which in some measure protects the head.

12. The aborigines have no medicines peculiar to themselves: they regard all diseases and most injuries to the person as the result of sorcery. In order to cure diseases they use charms, which consist in the utterance of certain words in a kind of chant or recitative. They endeavor to cure some complaints, such as rheumatism, by a rude kind of vapor bath; the patient is placed on a platform made with sticks, underneath are placed red hot stones, or a few live coals, a rug is wrapped round the sufferer; then some water weed called pinggi is taken wet from the lake shore and put on the hot stones or fire and the steam allowed to ascend around the naked body, and a perspiration is produced from which relief is oftentimes obtained.

13. I have known women get spots on their eyes from receiving blows on the back of the head; these spots enlarge and occasion very imperfect vision in afterlife. I have known several cases of blindness, but not only from this cause.

14. The writer has often been asked respecting the fecundity of the natives, and the condition and habits of women in pregnancy and parturition. It has been stated that amongst some tribes in the other colonies if a woman has a half-cast child she never has another of her own race. This is not the case amongst the Narrinyeri, and the writer doubts if it is the case anywhere. He has known many women have large families after having a half-caste child. Instances have occurred where the first child was a half-caste, and yet a large family of black children followed. Also, there have been cases where a half-caste child has been born after several black children, and then black children have succeeded it. Then women are known to have had two half-caste, and afterwards several black. Indeed in every way the statement that the birth of a half-caste injures the fruitfulness of the mother afterwards is proved to be untrue as far as the Narrinyeri are concerned.

The writer is convinced that when native women take to the excessive use of alcholic drinks it injures, and often entirely prevents their fecundity. In no instance has this rule been found to be incorrect. Let a black woman take to drinking, and she generally has no more children, or, if she does, they are poor weakly creatures, and soon die. There is to be taken into account, though, that where aboriginal women become drunkards they become prostitutes too.

A remarkable result follows the free use of tobacco by the native women. The writer has observed it for years in a large number of instances. When a women smokes a great deal during her pregnancy the child which she bears is always excessively fat. Such a child will resemble one of those little fat Chinese pigs, so abnormally fat will it be Often a native woman is complimented on the plumpness of her baby when it arises solely from this cause. But to a person accustomed to see native children this fatness is known to be peculiar in its character. The child is round and bloated and unhealthy although so fat. And in every instance such infants have died. I never knew one that survived

the troubles of dentition and weaning. The effects of tobacco have also often been noticed in the case of women suckling. I have been called to a child which was ill, and found it suffering from all the effects of poisoning by tobacco; and no wonder, for its mother smoked heavily, and it was nursed in a close hut with half a dozen people all blowing a suffocating cloud of tobacco smoke. I am convinced that a great deal of the ill-health of the natives—tendency to lung disease, &c.—arises from excessive use of tobacco. They use it so immoderately. I was confirmed in my opinion of the use of tobacco causing a peculiar fatness in infants by observing an instance of the same kind in a white woman. During her pregnancy she suffered severely from toothache, and only found relief by smoking tobacco. This she did until the infant was born. It was enormously fat, although both the parents were thin and spare in habit. I noticed too that the fatness was of exactly the same peculiar kind as that in the black infants. However the fatal result did not follow in this case, for the mother left off smoking, and the child survived, and got rid of its excessive fatness after a time.

The pure blacks are not so healthy as the half-castes. Always the children of two half-castes will be healthier and stronger than either the children of blacks, or the children of a black and a half-castes. When a half-caste man and woman marry, they generally have a large and vigorous family: I could point to half-a-dozen such

Aboriginal women generally suffer less on the whole during parturition than white women do. I attribute this to their bodies being allowed to develop in childhood without the restraints and injuries which result from the use of stays, corsets, and other civilised appliances. The experience of the writer has not been small, and he never saw an instance where deformity or malformation of the pelvis was indicated in any native woman yet. May not this result be attributed to the fact that their mothers never wore stays during the time when they were child-bearing? The pelvis of a growing fœtus must be peculiarly liable to malformation from abdominal pressure in the mother. At any rate, such is the fact, as stated above, with regard to native women, and obstetricians will appreciate the vast decrease in danger and suffering which is caused by it.

Aboriginal females though do suffer considerably in child-birth, some more and some less. Instances of death in child-bed are rare. The only three which I know were remarkable. These were two sisters, each named Petembaitpiri; they got married, and each died in child-bed. One died with her second child, and the other died with her third child. The second one left a daughter whom we brought up from infancy, and she attained to a marriageable age. She was married, and, notwithstanding every means which was used, died in child-bed with her first child. The cause was obstinate metritis, which set up immediately after the birth.

Many of the native women are skilful midwives, and exhibit much tact and presences of mind. Aboriginal women always bear their children while they kneel, and sit back on their heels, their feet being laid on the

WEWAT-THELARI,

A Man of the Narrinyeri Tribe.

ground, soles uppermost—a common posture always with them when sitting. One of the women attending sits behind the woman in labour, and puts both her arms round her waist thus forming a support for her back. The other midwife will attend to her as necessity requires. Parturition always takes place in this posture. The mother of a newly-born child generally recovers rapidly. I have known a woman walk two miles the day after she was confined. But this always does harm; and I have heard their husbands reproach them with their folly.

On emergencies native women have sometimes been called in to act as midwives to the wives of white men living in the bush, and have succeeded very well. I remember one amusing instance. The wife of a settler on Lake Albert was unable to get the help of one of her own country-women, so she called in an intelligent half-caste named Emily, in her sore need of help. In due time the infant was born, and when she had made the mother comfortable in a very kind way, the half-caste Emily proceeded to wash the newly-born baby. After she had been quietly proceeding for a time the mother was attracted by hearing the click of a pair of scissors, and on looking at the nurse saw a spot of blood on her hand. "What are you doing to my baby," she enquired. "O missus," answered the nurse, "your baby has got too many fingers, and I only been cut off one; I will cut off the other directly, and make him all right." Of course the mother protested that she would not have this, and the second operation was not performed. It turned out that the infant had five fingers on each hand, and the native woman had clipped of with the scissors the superfluous finger outside the little finger on the right hand to make all right as she said. I only relate this as indicating what would be probably done by aboriginals themselves in such a case. The infant in this instance suffered very little, and grew up a fine boy. Children very much deformed were invariably killed immediately after birth. But they must have been rare, for, although they are not killed now, they rarely appear.

Although the Narrinyeri are so often exposed to the bite of venomous snakes, they have no remedy for this disaster. Their superstition leads them to believe it the result of sorcery. All the snakes are more or less deadly. Their poison brings on tetanus, and coma, and death. I have seen a strong man die in agonies from tetanus on the third day after being bitten by a very small brown snake.

The natives particularly dread the native slow-worm called by them "wiitii turar" (wiitii, "stinging"—turar, "teeth"). Whether it is really venomous I never could ascertain. I have cured five natives who were bitten by snakes. The remedies used were very large doses of liquor ammonia fortissimus, administered in one-ounce doses of neat brandy.

The effect of the bite of the snake is to lower the pulse. It is felt to be gradually going down. I therefore gave ten drops of the ammonia in one fluid ounce of brandy every quarter of an hour till the pulse rose. When this takes place the danger is passed. It is astonishing what a number of doses of the above will be taken before the slightest effect is perceived. At the same time I freely scarified the wound made by the

snake's teeth with the point of a lance, and rubbed into the place pure liquor ammonia fort.

The natives themselves have a sort of treatment of diseases, but it consists more in incantations than anything else. There are certain men amongst them sometimes called "Kuldukkis," sometimes "Wiwirrar-maldar," and sometimes "Puttherar"—but all mean doctors, and they profess to cure the sick. They blow and chant and mutter over the sick person, all the while squeezing the part affected by the disease, and after many efforts will produce a bit of wood, or bone, or stone, which they declare has been extracted from the place, and is the cause of the ailment.

The natives are accustomed to scarify a part affected by pain with a bit of shell or glass, so that by making it bleed a cure may be accomplised. Another method which they pursue in cases of rheumatism is this:—They make a lot of stones red-hot in the fire. Then they erect a stage about three feet from the ground with sticks. On this they place the patient. Then they put the hot stones underneath, and cover them with wet water-weed, called "pinggi." The patient and all is then enveloped in rugs or blankets, and the steam ascending produces a vapour bath, which often brings on a salutary perspiration.

THE "GOOLWA CLAN" OF THE NARRINYERI TRIBE.

1. By T. Moriarty, Police-trooper, Goolwa.
2. The name of the Goolwa clan is Tanganarin.
3. They inhabit a piece of country about seventeen miles by twelve miles, extending from the Murray mouth round the southern sides of Hindmarsh and Mundoo Islands to the River Finniss, and including those islands; and thence, by way of Currency Creek, to Port Elliot.
4, 5. This clan has a totem (the pelican), and every family in the tribe has its own symbol.
6. There are no class-names.
7. Marriages never take place between persons of the same clan.
8. In marriage a brother gives his sister in exchange for a wife. If there is no brother the father gives his daughter away, and gets a young woman in exchange to give to one of his clan.
9. Children belong to their fathers' clan.
10. Polygamy is practised, and a man is compelled to marry a brother's widow.
12. Blood relations are not allowed to intermarry.
13. The old men govern the clan or tribe.
14. Justice is administered by persons appointed on the occasion. There is a form of trial for suspected offenders, and the elders are the judges.

15. Punishments are awarded according to the nature of the offence against tribal law. Generally corporeal punishment with the plongge is inflicted, but sometimes temporary banishment from the clan.

16. There are kinds of sorcery. One is practised thus—When the bone of a bird or fish which has been eaten by a native comes into the possession of another, he buries it for some time in decomposed human flesh, covers it with red ochre, and recites some incantation over it whilst tying a lump of the grease of a certain fish on its end. The bone thus prepared is called "punkudi," and is said to give the power of death to the possessor over the person who ate the flesh of the animal from which the bone came. When it is intended to be used with deadly effect it is stuck into the ground before a fire until the grease melts off; death is then certain. The victim, just before he dies, dreams of his enemy, and tells his name to his friends present, who swear to avenge his death. A partial melting of the grease, it is said, will produce sickness only, which in its severity will be in proportion to the quantity of fat melted; but cannot be cured, except by giving the punkudi up to the sick person, whose friends burn it immediately, and throw the ashes into the water, when the patient gets quite restored to health.

17. A dead body is dried in a certain manner. The body is stripped naked and placed in a sitting posture on a hurdle over a slow fire in the wurley. The relations and friends are continually basting it, day and night, with its own fat. The process generally occupies about six weeks, during which period the wailings are incessant. When completed the body is wrapped up in rags, and kept in the wurley of the nearest relative. This rite being both offensive and injurious to the public, I do not allow it to be performed in any settled part of this district. It is always done at the Murray mouth.

18. The property of the deceased man is equally divided among the widow and the children.

19. The aborigines here believe that they will be taken to Wyir (heaven) by Ngurundere, who is now the great king of that place.

20. They also believe in Muldarpe, and a host of minor demons.

21. They have a stock of mythological legends. Ngurundere had two wives who caught a large fish and a small one. They gave him the small fish to eat, and baked the large one for themselves. When he ate his, he saw the large one, and became very angry, and said to them "You shall die for that, and all Tanganarin shall die, and there will be fighting, and sickness, and evil spirits until then." Ngurundere, after creating them, made everything for their use, and taught them to use their implements and weapons in hunting, fishing, and fighting. But after the sentence of death by him for the deception practised by his wives, he deprived Tanganarins of knowledge and power, and, in his anger, left them, and ascended to Wyir (their heaven) They were then ignorant and powerless, and they lived like the beasts of the field. After a long time there was born of a *virgin* a good and wise man, who was named Wyungare. He returned to them their lost wisdom and power, and taught them sorcery. When this great teacher had regenerated

them. he was taken up to Wyir by Ngurundere, where he is now the *second* king of that place; and when a Tanganarin dies Wyungare takes his spirit up to Wyir, and gets him a fine place in that country from Ngurundere.

The following is the above legend in native: — "Ngurundere nak ningkaiengk nape. Kengk ngartin hikke grauwe mami Kurangk muralappe. Kengk pempir kinangk hik muralappe takuramb. Kengk merammin hikkai grauwe mami Kenggunambe. Ungunuk il takker, kil nakkir grauwe mami. Kil un enggunangk nyenungkun. Kil yarnin Kenggaunangk ngurl hik onduaniratye porna kanangk. Kar Tanganarin hik onduaratye pornani, kanangk wunyil wiwirri, wirrangar, brupar, mendin."*

22. They believe that Ngurundere, their great maker and king, came down the river from afar—probably over the seas. Their belief in his having had two wives may be considered as pointing to an oriental origin.

23. The tradition of their fall and regeneration, the grammatical capabilities of their language, and the artistic manufacture of their weapons, may afford some proof of a more civilised state in past ages: while their strict observance of social etiquette, and their religious horror of incestuous intercourse, are probably the remnants of civilised customs.

24. They are not cannibals.

25. Their weapons are spears, plonggar (singular, plongge—a club), boomerang, shields.

26. They make nets, twine, fishing-lines, mats, and baskets. The twine is made from roots and rushes which are first steamed and then chewed. The fibre is then twisted between the hands or on the thigh.

27. They have canoes and wakiar. Wakia is a net to catch wild fowl in reeds and marshes. Before Europeans came their cutting tools were made of sharp flint stone.

28. One ceremony is as follows:—When they are cooking an emu, which has been shot or speared, they recite incantations, and perform a variety of genuflections over it. The emu is considered the most delicious of all food.

29. They call language Kalde.

30 to 43. The answers to these questions are comprised in the Grammar and Vocabulary of the Narrinyeri language, which will be found in succeeding pages.

They have disease of the liver (kalkeri), skin (tunkuri), lungs; also, rheumatism.

45. The pootheri (doctor) boils rushes and the root of the mallee tree, and gives the liquor to drink for internal disease. He dries and powders the sheaoak apple and the fibre of a certain tree for sores and rheumatism. For sore eyes the blood of a cousin is procured, and used as a lotion. The third application it is said will effect a cure.

* This native legend is a little different in dialect from the upper lake natives, but yet the same language.—Ed.

46. The ceremony is called *Tchein* (Tyiyin.) The youth's hair, which has never been combed, is combed with kangaroo bones prepared for such occasions; his moustache and beard plucked from the root. He is then stripped naked, and anointed all over with grease and red ochre, and is not permitted to eat, drink, or sleep for three days and nights. He is kept in almost a state of perfect nudity during the period of initiation, which is between one and two years; and is not allowed to speak to, or take, or use anything that has been handled by a female until his *beard and whiskers* are again plucked, which completes the ceremony. He is then pronounced marriageable.

47, 48. The natives do not knock out the front teeth, neither is circumcision practised amongst them.

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NOTES BY THE EDITOR.

1. It will be noticed that the above answers by Mr. Moriarty are very nearly the same as those given by the Editor respecting the Narrinyeri.

2. With respect to legends and myths, I am sure that there is a little influence of ideas gained from the whites to be observed in Mr. Moriarty's account of the legends of Ngurundere. This is to be expected. The natives—especially the young ones—are many of them now well acquainted with Scripture history through the teaching which they have received.

MEASUREMENTS OF ADULTS OF THE NARRINYERI.

[*By the Editor.*]

MEN.

	Yulluke Porl, Mundoo Clan. Age 36.		John Lelinyeri, Point Malcolm Clan. Age 31.	
Height from ground to—	Feet.	Inches.	Feet.	Inches.
Vertex	5	$8\frac{5}{8}$	5	$5\frac{5}{8}$
Meatus auditorius	5	$3\frac{3}{4}$	5	$0\frac{1}{4}$
Point chin	4	$11\frac{1}{4}$	4	$8\frac{1}{4}$
Top of sternum	4	8	4	$7\frac{7}{8}$
Umbilicus	3	$1\frac{3}{4}$	3	4
Trochanter	3	0	2	$10\frac{7}{8}$
Fork	2	4	2	8
Knee	1	7	1	$7\frac{1}{2}$
Acromion	4	8	4	$6\frac{1}{4}$
Elbow	3	6	3	$5\frac{1}{4}$
End of finger	1	$11\frac{1}{2}$	2	0
Circumference of—				
Chest	3	0	2	11
Haunches	2	11	2	11
At trochanters	3	0	3	1
Neck	1	$2\frac{1}{4}$	1	$1\frac{1}{2}$
Waist	2	6	2	$9\frac{1}{2}$
Thigh	1	$8\frac{1}{2}$	1	9
Length of—				
Fathom	6	2	5	$8\frac{1}{2}$
Span	0	$9\frac{5}{8}$	0	$8\frac{3}{8}$
Thumb	0	$2\frac{3}{4}$	3	0
Foot	0	$10\frac{7}{8}$	0	$9\frac{1}{2}$
Greatest circumference of head		—	1	$10\frac{5}{8}$

	Jas. Ngunaitponi, River Murray Clan. Age 48.		Wewat-thelaric, Kanmeraorn Clan. Age 35.	
	Feet.	Inches.	Feet.	Inches.
Height from ground to—				
Vertex	5	7	5	$6\frac{1}{4}$
Meatus auditorius	5	$1\frac{3}{8}$	5	$0\frac{7}{8}$
Chin	4	$10\frac{1}{4}$	4	$9\frac{1}{2}$
Top of sternum	4	$7\frac{1}{4}$	4	$7\frac{1}{4}$
Umbilicus	3	$5\frac{1}{4}$	3	$4\frac{3}{8}$
Trochanter	3	$0\frac{1}{2}$	2	$11\frac{1}{2}$
Fork	2	8	2	7
Knee	1	10	1	$8\frac{1}{2}$
Acromion	4	$7\frac{1}{2}$	4	$6\frac{3}{4}$
Elbow	3	6	3	$5\frac{1}{2}$
End of finger	2	$0\frac{1}{2}$	2	1
Circumference of—				
Chest	2	$9\frac{1}{2}$	3	$0\frac{1}{2}$
Haunches	2	8	2	9
At trochanters	2	11	3	0
Neck	1	1	1	2
Waist	2	4	2	$7\frac{1}{2}$
Thigh	1	7	1	9
Length of—				
Fathom	6	$0\frac{1}{4}$	5	10
Span	0	$8\frac{1}{4}$	0	$8\frac{3}{8}$
Thumb	0	3	0	$2\frac{3}{4}$
Foot	0	10	0	$10\frac{3}{8}$
Greatest circumference of head		—	1	$11\frac{1}{4}$

	Norapperi, of Mundoo Clan, Age 36.		Pantuni, Murray Clan. Age 27.	
	Feet.	Inches.	Feet.	Inches.
Height from ground to—				
Vertex	5	$7\frac{1}{2}$	5	$3\frac{3}{8}$
Meatus auditorius	5	1	4	$10\frac{1}{8}$
Chin	4	$9\frac{5}{1}$	4	$6\frac{1}{4}$
Top of sternum	4	$7\frac{3}{8}$	4	$4\frac{1}{4}$
Umbilicus	3	$5\frac{1}{4}$	3	3
Trochanter	2	$11\frac{5}{8}$	2	$9\frac{3}{8}$
Fork	2	$8\frac{5}{8}$	2	$4\frac{5}{8}$
Knee	1	8	1	7
Acromion	4	$7\frac{3}{8}$	4	5
Elbow	3	6	3	4
End of finger	2	0	1	9
Circumference of—				
Chest	2	$11\frac{1}{4}$	2	10
Haunches	2	8	2	$6\frac{1}{2}$
At trochanters	2	$11\frac{3}{8}$	2	10
Neck	1	$2\frac{1}{4}$	1	$1\frac{3}{4}$
Waist	2	$6\frac{1}{2}$	2	4
Thigh	1	$9\frac{1}{2}$	1	$8\frac{3}{4}$
Length of—				
Fathom	6	0	5	9
Span	0	$9\frac{1}{2}$	0	$8\frac{1}{2}$
Thumb	0	$3\frac{1}{8}$	0	$2\frac{1}{2}$
Foot	0	$10\frac{1}{2}$	0	$9\frac{1}{4}$
Greatest circumference of head	1	$10\frac{3}{4}$	1	$10\frac{1}{4}$

Women.

	Waldaninyeri, Point Malcolm Clan. Age 21.		Naraminyeri, Point Malcolm Clan. Age 27.	
Height from ground to—	Feet.	Inches.	Feet.	Inches.
Vertex	5	2	5	$0\frac{3}{8}$
Meatus auditorius	4	$8\frac{1}{4}$		—
Chin	4	$4\frac{5}{8}$		—
Top of sternum	4	3	4	$2\frac{1}{2}$
Umbilicus		—		—
Trochanter	2	11	2	$10\frac{1}{4}$
Fork		—		—
Knee	1	7	1	6
Acromion	4	$3\frac{1}{4}$	4	3
Elbow	3	$4\frac{1}{2}$	3	2
End of finger	1	11	1	10
Circumference of—				
Chest	2	9		—
Haunches	2	$10\frac{1}{2}$		—
At trochanters	3	$1\frac{1}{2}$	3	$1\frac{1}{4}$
Neck	1	$0\frac{1}{4}$		—
Waist	2	$3\frac{1}{2}$	2	4
Thigh		—		—
Length of—				
Fathom	5	$4\frac{1}{4}$		—
Span	0	8		—
Thumb	0	$2\frac{1}{2}$		—
Foot	0	$9\frac{1}{2}$	0	9
Greatest circumference of head		—	1	$9\frac{1}{2}$

	Tarainbalinyeri, Point Malcolm Clan. Age 23.		Nangowani, Point Macleay Clan. Age 55.	
Height from ground to—	Feet.	Inches.	Feet.	Inches.
Vertex	5	$1\frac{1}{2}$	4	11
Meatus auditorius	4	$8\frac{1}{4}$	4	$6\frac{1}{4}$
Chin		—		—
Top of sternum	4	$2\frac{3}{4}$	4	2
Umbilicus		—		—
Trochanter	2	$10\frac{1}{2}$	2	$9\frac{1}{2}$
Fork		—		—
Knee	1	7	1	$5\frac{1}{2}$
Acromion	4	$3\frac{1}{4}$	4	$2\frac{1}{2}$
Elbow	3	3	3	$2\frac{1}{2}$
End of finger	1	9	2	1
Circumference of—				
Chest		—		—
Haunches		—		—
At trochanters	3	$5\frac{1}{2}$		—
Neck		—		—
Waist	2	$5\frac{3}{4}$		—
Thigh		—		—
Length of—				
Fathom		—		—
Span		—		—
Thumb		—		—
Foot	0	$9\frac{1}{8}$		—
Greatest circumference of head	1	$9\frac{3}{8}$	1	10

	Titpundithalare, Point Clan. Malcom Age 28.		Amy, Point Macleay Clan. Age 19.	
	Feet.	Inches.	Feet.	Inches.
Height from ground to—				
Vertex	5	$1\frac{3}{8}$	4	$9\frac{1}{2}$
Meatus auditorius	4	7		—
Chin	4	$4\frac{1}{2}$		—
Top of sternum		—	3	$10\frac{7}{8}$
Umbilicus		—		—
Trochanter	2	11	2	$7\frac{1}{2}$
Fork		—		—
Knee	1	6	1	$4\frac{1}{2}$
Acromion	4	$4\frac{1}{4}$	3	$11\frac{3}{8}$
Elbow	3	4	3	0
End of finger	1	$11\frac{3}{4}$	1	$8\frac{1}{4}$
Circumference of—				
Chest		—		—
Haunches		—		—
At trochanters	3	$1\frac{1}{4}$	2	$10\frac{1}{2}$
Neck	1	1		—
Waist	2	9	2	5
Thigh		—		—
Length of—				
Fathom	5	2		—
Span	0	$7\frac{1}{4}$		—
Thumb	0	$2\frac{1}{4}$		—
Foot	0	9	0	$8\frac{3}{4}$
Greatest circumference of head	1	10	1	9

	Louisa Nambalari, Murray River Clan. Age 24.		Lartelare, Coorong Clan, Age Age 25.	
	Feet.	Inches.	Feet.	Inches.
Height from ground to—				
Vertex	4	11	5	$6\frac{1}{4}$
Meatus auditorius	4	$5\frac{7}{8}$	5	1
Chin	4	$3\frac{1}{4}$	4	9
Top of sternum	4	$0\frac{1}{2}$	4	7
Umbilicus		—	3	5
Trochanter	2	$8\frac{1}{2}$	3	$0\frac{3}{4}$
Fork		—		—
Knee	1	$5\frac{3}{4}$	1	$8\frac{1}{2}$
Acromion	4	1	4	$7\frac{1}{4}$
Elbow	3	2	3	$6\frac{1}{4}$
End of finger	1	$10\frac{1}{4}$	1	$11\frac{1}{2}$
Circumference of—				
Chest		—	3	$2\frac{1}{2}$
Haunches	2	$6\frac{1}{2}$		—
At trochanters	2	9	3	0
Neck	0	$11\frac{5}{4}$	1	$0\frac{1}{4}$
Waist	2	1	2	7
Thigh		—		—
Length of—				
Fathom		—	5	$11\frac{1}{2}$
Span	0	8	0	$8\frac{1}{4}$
Thumb	0	$2\frac{1}{8}$		—
Foot	0	$8\frac{3}{4}$	0	$9\frac{5}{8}$
Greatest circumference of head	1	9	1	9

No. 3.—Native Encampment.

Drawing by "Vertabrida Solomon," an Aboriginal of the Coorong, in 1876. [From original in possession of Rev. Geo. Taplin.]

SURVEYOR GENERAL'S OFFICE, ADELAIDE. *Frazer S. Crawford, Photo-lithographer.*

NOTES.

1. These measurements are taken in accordance with the directions given in "The Anthropological Notes and Queries," published by the British Association, as far as it was possible to comply with them.
2. The great length of the fathom of these aborigines will be noticed.
3. The color of the aborigines was compared with the color types of M. Broca. It is found that the young men are of color No. 42; the older people are of color No. 27; the color of half-castes varies, but is either No. 21 or No. 30.
4. The circumference of the heads is taken from the greatest distance at the back round by the glabella.

THE TATIARA AND SOUTH-EASTERN TRIBES.

1. POLICE-TROOPER HUMPHRIES, of Border Town, by the assistance of an old native of the Tatiara Tribe, called "Yilgoonin."
2. The name of the tribe is Jackegilbrab.
3. It inhabits the whole of the Tatiara country.
4. The tribe is divided into six clans, called—Kooinkill, Wirriga, Chala, Camiaguigara, Niall, Munkoora.
5, 6. No answer.
7, 8. A man of one clan is permitted to marry any woman in their own tribe. Marriages are not regulated by class or caste; they are arranged by parents, irrespective of clans, and sometimes between brothers. As to ceremony, they are married by a person in the capacity of minister, in the following manner:—They sit down side by side after he has said a few words, the meaning of which I cannot obtain; then the tribe sit around them in a circle, when they indulge in the usual corrobbery. If a man of one tribe wishes to marry a woman of another tribe, he has to ask the brother, or, in the absence of brother, the father of the bride, as amongst themselves.
9. The children always belong to the fathers' tribe.
10. Polygamy is practised.
12. Blood relations do not marry.
13. They were formerly ruled by a king.
14. There is no form of administration of justice or trial, and no judges.
15. An offender has to stand as a target for as many as like to throw a spear at him, and if he escapes them, he has expiated is crime.*
16. There is no kind of sorcery.

* This is a true ordeal. According to aboriginal ideas, a man may be enabled by superior spirits to avoid spears; or, if he be a guilty man, be rendered unable to avoid them by the power of some invisible spirit exerted upon him.

17. They simply bury the dead in the ground.
18. Property descends to the eldest son.
19 to 23. No answers.
24. They are not cannibals.
25. Their weapons are the tomahawk, spear, leangle, waddy, and boomerang.
26. They make mats, baskets, and opossum-rugs.
27. They have no tools or implements.
28. No answer.
29. They call their language Nalunghee.
30 to 40. No answers.
41. They can count as far as ten.
42. "Wokia toka," Give me a thing.
"Wokia kala," Give me a dog.
44. No diseases.*
45. They treat wounds with herbs.
56. The young men have to absent themselves from camp away from women for about a fortnight; they also have, during the same time, to live very frugally and rub themselves all over with red ochre
47, 48. They do not knock out front teeth, or practice circumcision.

THE PADTHAWAY TRIBE.

1. R. Lawson, of Padthaway, assisted by a native named "Emma," residing at that place.
2. The tribe is named Coolucooluck.
3. They inhabit the tract of country between Salt Creek, Gall's Station, and Padthaway.
4. The tribe is not divided into classes.
5, 6. No totems or class-names.
7. They marry in the same tribe, or take a wife from another, but they generally have to promise another in the place of the one which they have taken.
8. The relations of the lubra take her to her husband's camp, and leave her, each one bearing a firestick, which they leave at the camp. Brothers often exchange their sisters for lubras from other tribes. Marriages are sometimes arranged by the parents.
9. Children belong to their fathers' tribe.
10. Polygamy is frequent.
12. Blood relations are allowed to intermarry.
13. The only form of government is that the oldest man is the chief.

* This answer, like No. 27, cannot be correct.

14, 15, 16. No answers.

17. When any one dies, a grave is dug and a fire made in it. When it has burned out, the body is put in and covered with bark ; the grave is then filled up, and a mimi is built over it.

18. If any property is left by the deceased it is destroyed.

19, 20, 21, 22, 23. These people have no ideas of a future state, nor of gods or demons, neither are there any legends or traditions amongst them.

24. These people are cannibals. If they caught one of another tribe, they used to eat him.

25. Their weapons are spears, boomerangs, leangles, mertpulie—or waddy.

26. They used, in their aboriginal state, flint for knives, and sharp stones for axes.

28. No answer.

29. They call their language Yaran.

30 to 42. No information.

44. The most common disease is consumption.

45. Their method of treating disease is to put hot ashes on the ground, spread gum leaves over, and then lie on them well covered up.

46. When youths are introduced to the state of manhood their beard is all pulled out, their faces rubbed with red ochre, and they have to walk naked for a time.

47, 48. They do not knock out front teeth, or practice circumcision.

THE NARACOORTE AND SOUTH-EAST COAST TRIBES.

1. Answers are given by Chief-Ranger Singleton, of Penola, respecting the aborigines at Naracoorte and the country between there and sea-coast. Replies also are given by Chief-Ranger Tolmer respecting the tribes along the coast from Kingston to MacDonnell Bay, and around Mount Gambier and Millicent. But these replies in both cases are substantially the same as the foregoing, excepting that the native words are different. It is evident then that the tribes from the Tatiara to Port MacDonnell are alike.

2. The native words indicate an approach to the dialects of the Victorian aborigines; at the same time, many expressions are the same as those used by the Narrinyeri.

3. These Tatiara tribes are very low in their status amongst the aboriginies. Traces of organised society, existing amongst blacks to the north of them, are not found amongst them. Their practice of marrying in their own tribe shows a lower type—a degradation.

4. It may seem strange to find on the fertile lands of the south-eastern district and the western districts of Victoria, such an inferior class of aborigines. I account for it in this way. The tract of country from the Murray to the latitude 37° S., and from the Coorong to the River Avoca, is most of it a barren desert; south of that line we have rich and fertile districts. The aborigines who inhabit these districts have reached them by coming in small parties across the desert from the Murray. Now, I have observed that when a small party splits off from the clan and wanders away, they are generally of a low type—either discontented persons, or offenders of some kind against native law. The party withdraws to the desert and manages to live in a very bestial manner, and is often driven to sore straits for food. Gradually they move across the waste, attracted by prospects of getting game, but it takes a long time. The distance would be about 150 miles, and I can quite conceive that it took one or two generations to get over it. The process of passing thus over a desert is always degrading to savages. Hence we find in the fertile districts to the south of the desert a much lower class of aborigines than those to the north, on the Murray. Customs, habits, weapons, and implements have been forgotten, while some words and practices indicate from whence they came.

5. There is amongst the Narrinyeri a legend of such an emigration of of a party to the south. They say that once upon a time two hunters, with their wives and families—perhaps four women and six or seven children—went off into the desert to the south-east of Wellington on the Murray. They went away vigorous hunters and were gone for many years; indeed until their friends had become aged men and women. The young people who had been born and had grown up since their departue often heard of their expedition, and wondered where they went to. At last a party of hunters started off to see if they could find them. They travelled south-east for many days, and almost gave up the search. At last they made a great "kauandie," or signal smoke, thinking it might be observed and understood. They looked around and at last saw an answering signal smoke far to the south-east. They travelled to it, and came upon the lost people They found the hunters who had gone away vigorous young men had become old and decrepit, and their children had become men and women. The men who had searched for them tried to persuade them to return to the Murray, but without success. They had got used to their adopted country and had no desire to return. Of course, one can easily see how such instances may have occurred again and again. In these cases probably the practice of exogamy would cease.

6. One of the persons answering the questions (R. Lawson) says the Tatiaras were cannibals; the others say no. The fact is they were cannibals, and there is abundant evidence of it. Twenty years ago the then sub-protector of aborigines at Wellington, Mr. G. Mason, who had been there twenty years, said that the Narrinyeri natives were always afraid of the Tatiaras, as they were cannibals. He said he had heard of instances of their coming out of the scrub and stealing women and carrying them off to eat. About sixteen years ago the Rev. J. Reid was

at Guichen Bay on a visit to some settlers. While he was there a black woman, in a camp near the place he was staying, had twins. A few days after the wife of the owner of the estate went to see the newly-born infants. To her horror, she found that the natives had killed them, cooked them, and were eating them. Surely human nature could go no lower than this. The practice of cannibalism has been given up now, but I am assured that it was once common with the Tatiaras.

———o———

7. In addition to Messrs. Singleton and Tolmer's replies, there is a series of answers by Charles Fisher, shepherd, Tarpeena. His paper applies to the same people. He says the natives form five clans, and that each clan has a totem. In addition to the information given by Messrs. Humphries, &c., he gives the following :—

1. The natives used to punish, or take revenge, by taking out the kidney fat of their enemy.

2. They have, some of them, a remote idea of a future state.

3. In reply to the question whether they have any gods he says they have carved woods of a particular kind.

4. The list of native words given by this contributor are valuable and complete.

5. In other respects his replies correspond with those of Messrs. Humphries, &c.

THE WALLAROO TRIBE (YORKE'S PENINSULA).

1. Edward McEntire, Crown Lands Ranger, Wallaroo and Kadina, assisted by several natives

2. Wallaroo Tribe.

3, 4. The lands in the vicinity of Kadina, Moonta, and Wallaroo. No clans.

5. No totem.

6. No class-names, with the exception of head man or king.

7. They marry in their own tribe or any other.

8. There is no ceremony, only consent of parents, which is indispensable, but is often done without.

9. Children are of the fathers' tribe.

10. Yes ; polygamy is practised.

12. Blood relations are not allowed to marry.

13. No form of government.

14. If a man committed a depredation, the tribe took summary vengeance without any form of trial. There is no judge.

15. For a minor offence they beat the offender, or rather the aggrieved party fights him; but in most cases death is the result.

16. They believe that by chanting certain words, and waving a bunch of feathers over a sick person they can expel disease, and they sometimes believe they are possessed by certain animals, which they think they can expel by a similar process.

17. When a person dies they wrap him or her up in a blanket; the deceased person is then carried about for two days by four men, and then buried. A hole is dug, and the corpse is put in feet first, a large fire is lighted in such a manner as to produce a great smoke, the body is covered up, and the funeral is over.

18. Spears, boomerangs, waddies, &c., are divided amongst the sons and brothers-in-law.

19. They have no idea of a future state.

20. They have no belief in anything beyond the evidence of their eyes.

21. They have no legends nor traditions beyond their own experience.

22. I cannot suppose anything, no traditional information being obtainable.

23. There are no proofs of civilisation in past ages.

24. They are not cannibals.

25. Spears, waddies, boomerangs, and yam sticks.

26. They make nets, twine, fishing-lines, mats, and baskets now, but only nets previous to the coming of the white man, and then of kangaroo sinews.

27. They have no tools. Spears, waddies, &c., were shaped with sharp flint stones.

28. They have no ceremonies nor peculiar customs.

29. They have no name for their language.

30. "Cutchu cuddelee," translated, is Give me em dog; "Cuddelee waddelee wunna," Where em dog—showing there are no articles in their language.

31. With regard to the declension of nouns, they say *of a man*, and *to a man*, as in English, but they have no word for *by*. I cannot understand how they express the objective case. I cannot elicit anything from them intelligible.

32. They have no word but "bulle," which means *two*, for two men; no *dual word*.

33. I, he, she, it, we, you, they, and them, but no *thou*.

34. They have no abbreviated forms of pronouns.

35. No.

36. No reply.

37 to 39. No replies.

40. They do not use the sibilant, nor *f* or *v*.

41. They count only up to (5) five.

42. "Burnee, Bumenee," Come on; "Ooreroo nuntha," Waddie kangaroo.

44. Their diseases are pleuro and bronchitis.

45. They have no treatment; only let disease take its course.

46. Three or four of the elders examine the youth, to note whether he had any appearance of having had sexual intercourse; which is but a mere form, for, whether he has or not, they chant and wave feathers over him, and circumcise him.

47. They do not knock out front teeth.

48. They practice circumcision.

—o—

NOTE.

This tribe is a very low one in the scale of humanity. We now come to people who practise circumcision, and whose language is of a different type from the Murray tribes. These Wallaroo natives are more similar to the Adelaide tribe than any other. As we have no records concerning the extinct Adelaide blacks, we are led to infer what they might have been from these.

—o—

LIST OF WORDS IN THE LANGUAGE OF THE WALLAROO TRIBE.

Sun	Deentoo	Girl	Unkeegeega
Moon	Bigha	Father	Igeelu
Star	Boorlee	Mother	Igera
Cloud	Makoo	Wife	Kurtoo
Rain	Mangnoo	Head	Kukaa
Heat	Woolta	Mouth	Thunbira
Cold	Munyertoo	Hand	Murra
Hill	Dertoo	Eye	Midna
Land	Yerta	Tongue	Thalinya
Stone	Burnta	Teeth	Teeya
Water	Kabee	Ear	Thultie
Sea	Thadelee	Foot	Thidna
Tree	Wadelang	Nose	Mudla
Canoe	Likoo	Hair	Kagailya
Fish	Kooya	Blood	Gerra
Dog	Kuddelee	Live	Mumberleya
Kangaroo	Munthu	Die	Barloona
Fire	Kudla	Hear	Ungroo
House	Wurlie	See	Nagooroo
Spear	Winta	Sit	Tergoonee
Club	Kutha	Make	Pinjaroo
Boomerang	Wadna	Give	Ungooroo
Day	Koora	I	Niu
Night	Wiltcha	He, she, it	Ba
Great	Murna	We	Adloo
Small	Toogaadya	They	Unengoo
Good	Goorunna	Who	Unnee
Bad	Wadleena	One	Gaoma
Man	Yerdlee	Two	Bulli
Woman	Unkee	Three	Mungrie.
Boy	Yerlieyeega		

THE FLINDERS RANGE TRIBES.

1. Police-Trooper Noble, Laura, assisted by a native.
2. The name of the tribe is Alury.
3. The tribe resides on Flinders Range, Crystal Brook, and the surrounding country.
4. There are two clans, Muttay and Arriee.
5. Each clan has a totem, known in the native language as "burdo."
6. There are no class-names.
7. The different clans intermarry,
8. There are no marriage ceremonies practised. The king of the tribe gives away the female. Marriages are not arranged by the clans.
9. Children belong to the fathers' tribe.
10. Polygamy is practised.
12. Blood relations may marry.
13. There is no form of government.
14, 15. There is no administration of justice. Previous to Europeans inhabiting the country, whoever committed murder, except in war, was waddied to death.
16. No kind of sorcery is known.
17. There are no funeral customs.
18. Property descends to the nearest relation.
19 to 23. No replies.
24. They are not cannibals at present.
25. Their weapons are boomerangs, spears, and waddies.
26. They make nets, lines, mats, and baskets.
27. Their tools are made of wood and stone.
28. No answer.
29. They call their language Youngye.
30 to 42. No replies.
44. Their diseases are principally colds and indigestion.
45. To cure disease they bleed the sick, and suck the blood till they are very weak.
46. The youths are initiated into manhood by the cutting off of the foreskin by a piece of glass bottle.
47. No reply.
48. Yes, they circumcise.

THE MOUNT REMARKABLE TRIBE.

1. Mr. Bedford Hack, Crown Lands Ranger, Mount Remarkable assisted by a native, named "Coonia."
2. The name of the tribe is Noocoona.
3. They reside on a tract of country extending from Bundaleer on the south to Port Augusta on the north, and from Coonatto on the east to Port Pirie on the west.

MATS, BASKETS, NETS, TWINE, GIRDLES, AND NECKLACES, MANUFACTURED BY THE NARRINYERI.

4. I am unable to get any information as to whether the tribe has any clans.
5. They used, before whites came, to tatoo (called willyaroo) to distinguish tribes.
6. No class-names.
7. Marriages only take place within the tribe which the young people belong to.
8. A female child is given away in marriage in infancy by the father of it.
9. Children belong to their fathers' tribe.
10. Polygamy is practised.
12. Blood relations do not marry—not even cousins are allowed.
13. The only authority is physical strength.
14, 15. Punishment is summary. They follow the offender, and kill him when caught by order of the old men of the tribe. They kill murderers if they can.
16. I can get no information about sorcery.
17. They carry the dead about for a week, and then burn the body.
18. They have no property.
19. They have no idea of a future state.
20. They believe in an evil spirit only.
21. No reply.
22. They came from New Guinea, landed on the north coast, then dispersed.—(M. M.) *
23. There are no proofs of former civilisation.
24. They are not cannibals.
25. Their weapons are waddy, sword-stick, and spears.
26. They make nets, lines, mats, and baskets.
27. Their tools are yam-sticks, and a club with flint stone attached with resinous gum, used as a cutter or tomahawk.
28. I cannot describe any ceremonies.
29. They call their language Warra.
30. They have no articles.—(M. M.)
31. A man is "merroo;" two men, "budlina;" a number of men, "munappa."
32. They have a singular, dual, and plural form for nouns, pronouns, adjectives, and verbs.—(M. M.)
33. No reply.
34. There is an abbreviated form of pronoun, but I cannot give them accurately.—(M. M.)
35. They have no genders.—(M. M.)
36. No reply.
37. The verbs have an indicative, imperative, and infinitive mood.—(M. M.)
38. There is no passive verb.—(M. M.)

* The letters "M. M." indicate the replies of Dr. Moorhouse.

39. There is no verb *to be*, or *to have*, in their language.
40. They do not use *s*, *f*, *v*, or *z*.
41. See Table of Languages.
42. No reply.
43. They suffer from consumption chiefly.—(M. M.)
45. Their method of treating disease is to suck the afflicted part till blood comes.
46. Initiation to manhood consists in cutting the foreskin off with a sharp piece of flint.
47. They do not knock front teeth out.
48. See answer 46.

———o———

NOTES.

Some of these replies Dr. Moorhouse filled in, as he had been collecting lore previously, and his long acquaintance with the manners and customs of the natives made him peculiarly adapted to make replies. The rest I have filled in myself, after seeing the natives and taking their replies down.—[BEDFORD HACK.]

This is another low-class tribe. Probably these tribes, inhabiting the country from Port Augusta to Adelaide, and also down Yorke's Peninsula, come from the far north. Most likely they were pushed southwards by more powerful tribes, such as those we come to next, consequently they have become degraded in the process. We have here the same result as in the case of the Tatiaras; if a tribe of savages, which inhabit a fertile district, have reached it by crossing a long tract of desert, they will be of a very low-class. The inferiority of the above tribes to the Narrinyeri is remarkable.—[ED.]

THE "DIEYERIE" TRIBE.

(Far North.)

1. The informant is SAMUEL GASON, of Barrow Creek, S. A.
2. The name of the tribe is the Dieyerie.
3. The tribe inhabit a tract of country near Lake Hope, 630 miles north of Adelaide. Its most southerly point is Mount Freeling, and the most northerly point by Perigundi Lake (Cooper River), the most easterly point Lake Hope, and most westerly point Lake Eyre.

4 and 5. The tribe is divided into clans. The following are the names and totems of the several clans:—

1. Cunaurra	Seed
2. Thidnamurra	Frog
3. Purdie	Grub
4. Kintala	Dog
5. Woma	Carpet snake
6. Pooralkoo	Native companion
7. Woroolathie	Emu
8. Poontha	Mice
9. Miaroo	Rats
10. Kurra wurra	Eagle hawk
11. Pulthara	Native rabbit
12. Kopirie	Iguana
13. Coorara	Clouds.

There are more families in the tribe, but they have little or no power or influence.

6. There are class-names.

7. Two different clans intermarry. For instance, a Thidnamurra (frog) and a Woroolathie (emu) can marry, but not two of the same family. Please see for further particulars my book, page 13, "Murdoo."

[The following is the extract referred to by Mr. Gason:]

"MURDOO.—(Subdivision of Tribe into Families.)

"Murdoo means taste, but in its primary and larger signification implies family, founded on the following tradition—

"After the creation, as previously related, fathers, mothers, sisters, brothers, and others of the closest kin intermarried promiscuously, until the evil effects of these alliances becoming manifest, a council of the chiefs was assembled to consider in what way they might be averted, the result of their deliberations being a petition to the Mooramoora, in answer to which he ordered that the tribe should be divided into branches, and distinguished one from the other by different names, after objects animate and inanimate—such as dogs, mice, emu, rain, iguana, and so forth, the members of any such branch not to intermarry, but with permission for one branch to mingle with another. Thus the son of a dog might not marry the daughter of dog, but either might form an alliance with a mouse, an emu, a rat, or other family.

"This custom is still observed, and the first question asked of a stranger is 'What murdoo?' namely, of what family are you."

8. Marriages are arranged by the clans.

9. Children belong to their fathers' clan.

10. Polygamy is practised in an exceedingly barbarous manner, unfit for publication.

11. Blood relations do not marry. Neither first nor second cousins marry.

13, 14, 15. I would refer you to my book—"Manners and customs of the Dieyerie Tribe."

[The following is the extract referred to by Mr. Gason:]

"COUNCILS.

"Should any matter of moment have to be considered—such as removing the camps, making of rain, marrying, circumcision, or what not—one of the old men moots the subject late at night, before the camp retires to rest.

"At dawn of the succeeding day, each question, as proposed by the old man, is answered at once, or, should they wait until he has finished, three or four speak together; with this exception, there being no interruptions, and stillness prevailing in the camp.

"At first they speak slowly and quietly, each sentence in its delivery occupying three or four minutes, but generally become excited before the conclusion of their speeches.

"TREATY.

"Should there be any misunderstanding between two tribes, the women of one are sent to the other as ambassadors to arrange the dispute, which they invariably succeed in doing, when women from the other return the visit to testify their approval of the treaty arrived at.

"The reason women are appointed in this capacity is that they are free from danger, while, should the men go, their lives would be in peril.

"PINYA.—(Armed Party.)

"The armed band, entrusted with the office of executing offenders (elsewhere referred to), is entitled "pinya," and appointed as follows:—

"A council is called of all the old men of the tribe; the chief—a native of influence—selecting the men for the pinya, and directing when to proceed on their sanguinary mission.

"The night prior to starting, the men composing the pinya, at about seven p.m., move out of the camp to a distance of about three hundred yards, where they sit in a circle, sticking their spears in the ground near them.

"The women form an outer circle round the men, a number of them bearing firesticks in their hands.

"The chief opens the council by asking who caused the death of their friend or relative, in reply to which the others name several natives of their own or neighboring tribes, each attaching the crime to his bitterest enemy.

"The chief, perceiving whom the majority would have killed, calls out his name in a loud voice, when each man grasps his spear.

"The women, who have firesticks, lay them in a row, and while so placing them, call out the name of some native, till one of them calls that of the man previously condemned, when all the men simultaneously spear the firestick of the woman who has named the condemned.

"Then the leader takes hold of the firestick, and, after one of the old men has made a hole a few inches deep in the ground with his hand,

places the firestick in it, and covers it up, all declaring that they will slay the condemned, and see him buried like that stick.

"After going through some practices too beastly to narrate, the women return to the camp.

"The following morning, at sunrise, the pinya attire themselves in a plaited band painted white (charpoo), and proceed on their journey, until within a day's stage of the place where they suppose the man they seek will be found, and remain there during the day in the fear they may be observed by some straggling native.

"At sunset they renew their journey until within a quarter of a mile of their intended victim's camp, when two men are sent out as spies to the camp to ascertain if he is there, and, if possible, where he sleeps. After staying there about two hours, they report what they have seen and heard.

"The next thing done is the smearing of the pinya with white clay, so as to distinguish them from the enemy, in case any of the latter should endeavor to escape.

"They then march towards the camp at a time when they think the inmates are asleep, from about midnight to two a.m.; and, when within one hundred yards of it, divide into two parties, one going round on one side of the camp, and the second round on the other—forming a complete circle to hinder escape.

"The dogs begin to bark, and the women to whimper, not daring to cry aloud for fear of the pinya, who, as they invest the camp, make a very melancholy grunting noise.

"Then one or two walk up to the accused, telling him to come out and they will protect him, which he, aware of the custom, does not believe, yet he obeys, as he is powerless to resist.

"In the meanwhile, boughs are distributed by the pinya to all the men, women, and children, wherewith to make a noise in shaking, so that friends and relatives of the condemned may not hear his groans while he is being executed.

"The pinya then kill the victim by spearing him and striking him with the two-handed weapon, avoiding to strike him below the hips, as they believe, were they to injure the legs they would be unable to return home.

"The murder being consummated, they wait for daylight, when the young men of the pinya are ordered to lie down.

"The old men then wash their weapons, and, getting all the gore and flesh adhering to them off, mix it with some water; this agreeable draught being carried round by an old man who bestows a little upon each young man to swallow, believing that thereby they will be inspired with courage and strength for any pinya they may afterwards join.

"The fat of the murdered man is cut off and wrapped round the weapons of all the old men, which are then covered with feathers.

"They then make for home.

"LAW OF MURDER.

"If two or more men fight, and one of the number should be accidentally killed, he who caused his death must also suffer it. But should

the offender have an elder brother, then he must die in his place, or should he have no elder brother, then his father must be his substitute; but in case he has no male relative to suffer for him, then he himself must die. He is not allowed to defend himself, nor indeed is he aware of when the sentence may be executed. He knows the laws.

"On some night appointed, an armed party surround and dispatch him.

"Two sticks, each of about six inches in length—one representing the killed, and the other the executed—are then buried, and upon no occasion is the circumstance afterwards referred to.

"Should a man of influence and well-connected—that is, have numerous relatives—die suddenly, or after a long illness, the tribe believe that he has been killed by some charm. A secret council is held, and some unhappy innocent is accused and condemned, and dealt with by the pinya as previously described.

"LAW OF FELONY, &c.

"Should any native steal from another, and the offender be known, he is challenged to fight by the person he has robbed, and this settles the matter.

"Should any native accuse another wrongfully, he is dealt with in the same manner as for stealing.

"Children are not punished on committing theft, but the father or mother has to fight with the person from whom the property was stolen, and upon no occasion, as stated elsewhere, are the children beaten."

16, 17. I would refer you to my book—"Manners and Customs of the Dieyerie Tribe."

[The following is the extract referred to by Mr. Gason:]

"MOOKOOELLIE DUCKANA.—(Bone Strike, or Death Spell.)

"The words at the head of this chapter are derived from Mookoo (bone) and Duckana (strike), the compound word implying *struck by a bone.*

"As no person is supposed, from whatever cause, to die a natural death, but is conjectured to have been killed—either by one of a neighboring tribe or of his own—men, women, and children are in constant terror of having offended some one who may therefore bear them enmity.

"Thus, so soon as a native becomes ill, a council is held solely to ascertain who has given him the bone.

"Should he remain a considerable time without a change, or his malady increase, his wife, if he has one, or if he has not, the wife of his nearest relative, is ordered to proceed to the person who is supposed to have caused the sickness. She does so, accompanied by her paramour (whose relationship is explained elsewhere), and on arrival immediately makes a few presents to the person suspected of her relative's illness,

but makes no accusation against him, contenting herself with simply stating that her relative is fallen ill, and is not expected to recover; whereupon he sympathises with her, and expresses a hope that the invalid will soon be well again.

"He knows, however, perfectly well, though not accused, that he is suspected of having caused the malady; and, on the following morning, acquaints the woman that she can return to her relative, as *he would draw all power away from the bone* by steeping it in water. Accordingly the woman carries back the joyful tidings that she has seen the party who has the bone, and he has promised to take all the power out of it.

"Now, should the invalid happen to die, and be a person of any influence, the man who acknowledged to having the bone is murdered on the first opportunity.

"Men threaten their wives (should they do anything wrong) with the bone, causing such dread in their wives, that mostly, instead of having a salutary effect, it causes them to hate their husbands.

"This bone is not any ordinary one, but the small bone of the human leg; and one of every two of the natives is charged with having one in his possession wherever he may go; but, in my own experience, I have never seen more than a dozen, and those at one of their ceremonies—as, for instance, when the whole tribe desire to kill at a distance, say from fifty to one hundred miles, some influential man of another tribe, they order several of the old men to despoil the dead—that is to take the small leg-bones from many skeletons.

"Of these, the relics of their own tribe, they take from three to eight, which they wrap in fat and emu feathers; all the most noted men of the tribe taking them and pointing towards the place where their intended victim is supposed to reside, while doing which they curse the man they desire to kill, naming the death they would wish him.

"All present are bound to secrecy, and the ceremony lasts about an hour.

"Should they learn after a few weeks that the man they destine to destruction is still alive and hearty, they account for it by supposing that some one of the tribe of the person cursed had stopped the power of the bone.

"So strongly are men, women, and children convinced of the power of the bone, that no reasoning can shake their belief.

"I have frequently asked why they did not give a bone to myself or any of the settlers, knowing that they mortally hate all white men, but they meet this by saying we are too superior in knowledge, so that the bone would have no effect on us.

"FUNERAL RITES.—CANNIBALISM.

"When a man, woman, or child dies, no matter from what cause, the big toe of each foot are tied together, and the body enveloped in a net.

"The grave is dug to about three feet, and the body is carried thither on the heads of three or four men, and on arrival is placed on its back

for a few minutes. Then three men kneel down near the grave, while some other natives place the body on the heads of the kneeling men.

"One of the old men (usually the nearest relative) now takes two light rods, each about three feet long (these are called coonya), and holds one in each hand, standing about two yards from the corpse; then beating the coonya together, he questions the corpse, in the belief that it can understand him, inquiring how he died, who was the cause of his death, and the name of the man who killed him—as even decease from natural causes they attribute to a charm or spell exercised by some enemy.

"The men sitting round act as interpreter for the defunct, and, according as the general opinion obtains, give some fictitious name of a native of another tribe.

"When the old man stops beating the coonya, the men and women commence crying, and the body is removed from the heads of the bearers, and lowered into the grave, into which a native (not related to the deceased) steps, and proceeds to cut off all the fat adhering to the muscles of the face, thighs, arms, and stomach, and passes it round to be swallowed. The reason assigned for this horrible practice being that thus the nearest relatives may forget the departed, and not be continually crying.

"The order in which they partake of their dead relatives is this:—

"The mother eats of her children.

"The children eat of their mother.

"Brothers-in-law and sisters-in-law eat of each other.

"Uncles, aunts, nephews, nieces, grandchildren, grandfathers, and grandmothers eat of each other.

"But the father does not eat of his offspring, or the offspring of the sire.

"After eating of the dead the men paint themselves with charcoal and fat, marking a black ring round the mouth. This distinguishing mark is called "munamurcomuroo." The women do likewise, besides painting two white stripes on their arms, which marks distinguish those who have partaken of the late deceased; the other men smearing themselves all over with white clay, to testify their grief.

"The grave is covered in with earth, and a large stack of wood placed over it.

"The first night after the burial the women dance round the grave, crying and screaming incessantly till sunrise, and so continue for a week or more.

"Should the weather be cold when a native dies, fires are lighted near the grave so that the deceased may warm himself, and often they place food for him to eat.

"Invariably after a death they shift their camp, and never after speak of or refer to the defunct."

18. Property descends to the most powerful relative.

19. No reply.

No. 4.—Native Warriors.

Drawing by "Yertabrida Solomon," an Aboriginal of the Coorong, in 1876. [*From original in possession of Rev. Geo. Taplin.*]

SURVEYOR GENERAL'S OFFICE, ADELAIDE. *Fraser S. Crawford, Photo-Lithographer.*

20, 21, 22. Mooramoora is a good spirit, god, or divine being; and although they have no form of religious worship, they speak of Mooramoora with great reverence. I would, for answers refer you to my book, "Manners and Customs of the Dieyerie Tribe."

[The following are the statements referred to:]

"THEIR TRADITIONS.—THE CREATION.

"In the beginning, say the Dieyerie, the Mooramoora (Good Spirit) made a number of small black lizards (these are still to be met with under dry bark), and being pleased with them he promised they should have power over all other creeping things.

"The Mooramoora then divided their feet into toes and fingers, and placing his forefinger on the centre of the face created a nose, and so in like manner afterwards eyes, mouth, and ears. The Spirit then placed one of them in a standing position, which it could not, however, retain, whereupon the Deity cut off the tail, and the lizard walked erect. They were then made male and female, so as to perpetuate the race, and leave a tribe to dispute their ancestry with Darwin's monkeys.

"Men, women, or children do not vary in the slightest degree in this account of their creation.

"CREATION OF THE SUN.

"Their traditions suppose that man and all other beings were created by the moon, at the bidding of the Mooramoora.

"Finding the emu pleasant to the sight, and judging it to be eatable (but unable, owing to its swiftness, to catch it during the cold that then prevailed), the Mooramoora was appealed to to cast some heat on the earth so as to enable them to run down the desired bird.

"The Mooramoora, complying with their request, bade them perform certain ceremonies (yet observed, but too obscene to be described), and then created the sun."

24. They have cannibal customs (see answer to question 17).

25. Their weapons are—the spear (kulthie), the boomerang (kirra), the two-handed boomerang, from six to fourteen feet long and four inches broad, called "murrawirrie;" a shield, called "pirrauma," oval-shaped, of solid wood, from one foot to three feet long and from six inches of one foot broad.

26. The stems of a bush called "mootcha," when dry, are pounded into fine fibre, then teased and spun, after which it is made into bags, which are very nicely done, and occupy many days in their production. They also make a string of human hair, it is called "yinka." It is often 300 yards long, and is worn round the waist; this ornament is greatly prized. A string called "mundamundana," is made from the native cotton tree, about two or three hundred yards long, this is worn round the waist, and adorned by different colored strings wound round at right angles; these are worn by the women, and are very neatly made. "Pillie" is a netted bag made from the stems of the cotton bush and rushes with meshes similar to our fishing-net.

"Kootcha" is a bunch of hawk's, crow's, or eagle's feathers, neatly tied with the sinews of the emu or wallaby, and cured in hot ashes This is worn, either when fighting or dancing, and also used as a fan.

"Wurtawurta" is a bunch of the black feathers of the emu, tied together with sinews, worn in the yinka near the waist.

"Champoo" is a band of about six inches long by two inches broad, made from the stems of the cotton bush, painted white, and worn round the forehead.

"Koorie" is a large mussel shell, pierced with a hole, and attached to the end of the beard or suspended from the neck; it is also used in circumcision.

"Unpa" this a bunch of tassels made from the fur of rats and wallaby, worn by the natives to cover their private parts; they are, in length six inches to three feet long, according to the size of the parts intended to be concealed.

"Thippa"—this is used for the same purpose as unpa, it is a bunch of tassels made from the tails of the native rabbit, and, when washed in damp sand is very pretty, being white as the driven snow. It takes about fifty tails to make an ordinary thippa, but I have seen some consisting of three hundred and fifty.

"Aroo," the large feathers from the tail of the emu used as a fan.

"Wurda wurda," a circlet or coronet of emu feathers worn only by old men.

"Pirra" is a trough-like water vessel.

"Wondaroo" is a closely-netted bag made from the fibre of the cotton-bush.

"Mintie" is a fishing-net made from rushes, and is usually sixty feet long by three feet wide.

27. "Kundriemookoo," a short stick of semicircular shape, two feet six inches long, to one end of which is attached, by resin, a flint, forming a kind of axe or tool used in making weapons. The resin is got from the "mindrie," a large root, from the outside of which is obtained a kind of resin; when prepared at the fire and allowed to dry it becomes very hard and tough and is called "kundrie."

"Yootchoowonda," a piece of flint about three inches long, with an edge like a razor, and at the blunt end covered with resin; this is concealed in the palm of the hand when fighting, and is capable of inflicting a wound like one made with a butcher's knife.

They grind the seed of various indigenous plants between two stones and make it into meal, which is made into loaves, and baked in the ashes.

28. I would refer you to my book—"Manners and Customs of the Dieyerie Tribe."

[The following account of ceremonies is extracted from that work:]

"MINDARIE.—(Festival to invoke Peace.)

"After enduring the ordeal of the willyaroo, the next ceremony the young man has to go through is that of the mindarie, which is held about once in two years by this as by other neighboring tribes.

"When there are sufficient young men in the tribe who have not passed this ceremony, and each tribe being on friendly terms with the others, a council is held, when time and place are appointed in which to hold it—some three months after it is determined on, to allow the hair to grow sufficiently long to be dressed in the manner hereinafter described, and those young men whose hair, at the termination of this period, is not long enough, cannot take part in the ceremony.

"Women are sent to the neighboring tribes to invite them to the ceremony, the preparations for which, in building wurleys, &c., occupies from six to seven weeks.

"Every day witnesses fresh arrivals of men, women, and children; and as soon as the first native heaves in sight, the mindarie song is sung, to show the stranger that he is hailed as a friend.

"At length all having arrived, they wait on the full of the moon, so as to have plenty of light during the ceremony, which commences at sun set. In the meanwhile, at every sunrise, and at intervals during the day, every man in the camp joins in the mindarie song.

"They then proceed to dress the young men who have not gone through the ceremony previously.

"First of all the hair of the head is tied with string so that it stands on end. Thippa (the tails of rats) are then fastened to the top of the hair, the ends hanging down over the shoulders. Feathers of the owl and emu are fastened on the forehead and ears. A large yinka (previously described) is wound round their waist, and in which, near the spine, a bunch of emu feathers is worn, and the face is painted red and black. By the time the young men are dressed the sun has set.

"All the men, women, and children now begin and continue to shout with the full power of their lungs, for about ten minutes. They then separate, the women going a little way from the camp, to dance, while the men proceed to a distance of about three hundred yards; the site selected being a plain, generally of hard ground, which is neatly swept.

"A little boy about four years of age, deputed to open the ceremony, is tricked out all over with down from the swan and duck, bearing a bunch of emu feathers on his head, and having his face painted with red ochre and white clay.

"He dances into the ring—the young men following him, and they followed by the old men.

"They dance for about ten minutes, when the little boy stops the dance by running off the dancing ground.

"All the young men then re-commence, going through many extraordinary evolutions—standing on their toes, then on their heels, then on one leg, shaking their whole frame at a rapid rate, and keeping accurate time, throwing their hands in the air simultaneously, and clapping; running one way as fast as they can go, they will suddenly halt, renew the dance with hands and feet both in motion, again run off, perhaps twenty abreast, and at the sound of a certain word, as one man, drop one shoulder, and then the other. Then they throw themselves down on the ground, dance on their knees, again clap their hands, and accompany

these postures by shouting and singing throughout the night without ceasing; the whole keeping time as perfectly as a trained orchestra.

"By sun-rise, becoming tired, the ceremony is closed, when they retire to rest, and sleep during the day.

"The reason of holding this ceremony is to enable all the tribes to assemble and renew peace, by making presents to each other, and amicably settle any disputes that may have arisen since the last mindarie.

"The natives are all pleased at this observance, and talk of the event for many days after.

"THE MAKING OF RAIN.

"This is one of their grandest ceremonies.

"When there is a drought or dry season, frequent in the Dieyerie country, the natives have a hard time of it. No fresh herbs, no roots, nothing but nardoo have they to subsist on. The parched earth yielding no grass, the emu, reptiles, &c., are so poor as to be nearly valueless for food; it is, therefore, easily perceived that to the natives rain is the supremest blessing.

"Believing they have the power of producing it, under the inspiration of Mooramoora (the Good Spirit), they proceed as follows:—

"Women, generally accompanied by their paramours,* are dispatched to the various camps to assemble the natives together at a given place. After the tribe is gathered, they dig a hole about two feet deep, twelve feet long, and from eight to ten feet broad. Over this they build a hut, by placing stiff logs about three feet apart, filling the spaces between with slighter logs, the building being of conical form, as the base of the erection is wider than its apex—then the stakes are covered with boughs. This hut is only sufficiently large to contain the old men; the young ones sit at the entrance, or outside.

"This completed, the women are called to look at the hut, which they approach from the rear; then dividing, some one way, and some the other, go round until they reach the entrance—each looking inside, but passing no remark. They then return to their camp, distant about five hundred yards.

"Two men, supposed to have received a special inspiration from the Mooramoora, are selected for lancing, their arms being bound tightly with string near the shoulders to hinder too profuse an effusion of blood.

"When this is done all the men huddle together, and an old man, generally the most influential of the tribe, takes a sharp flint and bleeds the two men inside the arm below the elbow on one of the leading arteries—the blood being made to flow on the men sitting around, during which the two men throw handsful of down, some of which adheres to the blood, the rest floating in the air.

"This custom has in it a certain poetry, the blood being supposed to symbolize the rain, and the down the clouds.

* Each married woman is allowed a paramour.

"During the preceding acts two large stones are placed in the centre of the hut; these stones representing gathering clouds—presaging rain.

"At this period the women are again called to visit the hut and its inmates, but shortly after return to the camp.

"The main part of the ceremony being now concluded, the men who were bled carry the stones away for about fifteen miles, and place them as high as they can in the largest tree about.

"In the meanwhile, the men remaining gather gypsum, pound it fine, and throw it into a waterhole. This the Mooramoora is supposed to see, and immediately he causes the clouds to appear in the heavens.

"Should they not show so soon as anticipated, they account for it by saying that the Mooramoora is cross with them; and should there be no rain for weeks or months after the ceremony, they are ready with the usual explanation, that some other tribe has stopped their power.

"The ceremony considered finished, there yet remains one observance to be fulfilled. The men, young and old, encircle the hut, bend their bodies, and charge, like so many rams, with their heads against it, forcing thus an entrance, re-appearing on the other side, repeating this act, and continuing at it until nought remains of their handiwork but the heavy legs, too solid even for their thick heads to encounter. Their hands or arms must not be used at this stage of the performance, but afterwards they employ them by pulling simultaneously at the bottom of the logs, which thus drawn outwards causes the top of the hut to fall in, so making it a total wreck.

"The piercing of the hut with their heads symbolizes the piercing of the clouds: the fall of the hut, the fall of rain.

29. They call their language Dieyerie.

30. No articles.

31. [See note by Ed.]

32. "Kurna, mundroo, kurna," man; "mundroo," two — two men. "Those two men," kurna boolia; "kurna," men, "boolia," those.

[Note—It seems from this that there is no dual for nouns. The word mundroo simply means two; boolia is, however, a dual demonstrative pronoun.—Ed.]

33, 34, 35, 36. [See Editor's notes.]

37. "I cut myself," moonthalie damuna; moonthalie, self — damuna, cut. "We cut each other," uldra damathuruna; uldra, we — damathuruna, cutting together.

"I strike," athoo nunda.

"I strike again," athoo nockuldra nundruna.

"I have struck," mutcha athoo nundrala.

"I will strike," murla athoo nundrala.

38. There is a passive form of the verb.

39. No reply.

40. The letters *s*, *f*, *v*, or *z* not used.

41. The natives can count only to three, then use feet and hands, or repeat the word mundroo many times.

42. [See notes.—Ed.]

44, 45. Consumption. See book on the Dieyerie Tribe.

[The part referred to is the following:]

"DISEASES.

"*Wittcha.*—This disease is, I think, the itch. The symptoms are innumerable small pimples all over the body, causing considerable irritation, only to be temporarily allayed by rubbing the parts affected with a sharp instrument or stone—the hand alone being insufficient to afford relief.

"It is very contagious, spreading from one person throughout the camp, and is probably caused by general want of cleanliness, and allowing mangy dogs to lie with them. They are subject to this disease once a year.

"*Mirra.*—A disease which every native has once in his life, sometimes at three years of age, but more frequently at fourteen, or thereabouts. The symptoms are large blind boils, under the arms, in the groin, on the breast or thighs, varying in size from a hen's egg to that of an emu's egg. It endures for months, and in some instances for years, before finally eradicated.

"During its presence the patient is generally so enfeebled as to be unable to procure food, and in fact is totally helpless.

"It is not contagious, and is, I surmise, peculiar to the natives, whose only remedy is the application of hot ashes to the parts affected.

"*Mooramoora.*—Unquestionably small-pox, to which the natives were subject evidently before coming into contact with Europeans, as many old men and women are pockmarked in the face and body.

"They state that a great number have been carried off by this disease; and I have been shown, on the top of a sandhill, seventy-four graves, which are said to be those of men, women, and children, carried off by this fell disorder.

"THE DOCTOR (Koonkie).

"The "koonkie" is a native who has seen the devil when a child (the devil is called Kootchie), and is supposed to have received power from him to heal all sick.

"The way in which a man or woman becomes a doctor, is, that if when young they have had the nightmare, or an unpleasant dream, and relate this to the camp, the inmates come to the conclusion that he or she has seen the devil.

"The males never practice until after circumcision, and, in fact, are not deemed proficient till out of their teens.

"Whenever a person falls ill, the koonkie is requested to examine and cure him.

"The koonkie walks up to the invalid, feels the parts affected, and then commences rubbing them until he fancies he has got hold of something, when he sucks the parts for a minute or two, and then goes out of the camp a few yards.

"He now picks up a piece of wood, about one or two inches long, and returns to the camp, where, procuring a red-hot coal, he rubs it in his hands to make them hot, and then feels the disordered parts again, and after a little manœuvering, produces the stick which he had concealed in his hand, as if extracted from the patient's body, to the great surprise of all the natives, who conclude that this was the cause of the complaint.

"The koonkie is requested to try again, when he goes out a second time in a very solemn manner (the natives all looking at him with wonder), blows twice or thrice, returns, goes through the same performance as before, and then produces a long piece of twine, or a piece of charcoal—of course from the part affected.

"This impostor won't confess to his trickery, and, indeed, from constant practice, at least deludes himself into a belief of his skilful surgery, which all the other natives have implicit faith in. And, indeed, the force of imagination is so strong in some cases, that I have seen a native quite ill, and actually cry for the koonkie, who, after his humbugging, appeared quite recovered.

"Should the koonkie fail in his effort to relieve the sick, he is prepared with a ready excuse—some koonkie of another tribe, possessing more skill, has stopped his power.

"When a koonkie is ill he calls in the aid of another koonkie to cure him.

"As I have said elsewhere, no person is presumed to become ill naturally. The Kootchie (devil), or some native has bewitched him.

"CURE OF DISEASE OR WOUNDS.

"Sores, cuts, bruises, pain, and disease of all kinds, no matter how arising, are treated in one of two modes; if slight, by the application of dirt to the part affected; if severe, by that of hot ashes.

"In cases of any kind of sting, leaves of bushes, heated at the fire, are applied to the part stung, as hot as the patient can bear it, and the smart almost immediately disappears."

46, 47, 48. Full particulars will be seen in Gason's book on the Dieyerie Tribe of aborigines.

[The following is the account referred to:]

"KURRAWELLIE WONNAKANNA (Circumcision).

"As soon as the hair on the boy's face makes its appearance, a council of old men, not relatives to the boy, is held, but no warning is given to him or his parents. Every thing is kept secret.

"A woman, also not related to the boy, is then selected, and her duty is to suspend a mussel shell round his neck. Whereupon, some appointed night just before the camp retires to rest, ordinarily about 9 p.m., she watches an opportunity to speak to him, during which she contrives to cast over the boy's head a piece of twine, to which the shell is attached by a hole drilled at one end. He, knowing the meaning of this by having observed the same thing done to other boys, immediately runs out of the camp.

"The inhabitants of the camp upon learning what has happened, directly commence crying and shrieking at the top of their voices.

"The father and elder brothers at this become excited and quarrelsome, demanding by what right the old men of the camp seized their sons or brothers. However, after about an hour's quarrelling (without fighting), they go to sleep as if nothing had happened.

"In the meanwhile the boy remains alone, camped by himself, until the following day, when the young men (not relatives), visit him, and take him away to other camps, fifty, or sometimes one hundred miles distant, for the purpose of inviting other natives to the intended ceremony.

"The lad, during the day, keeps aloof from the camps he had been led to; at daybreak, before the camp arises, being away hunting, and at night camped about four hundred yards apart from the other natives.

"During the boy's absence, his near relatives collect all the hair off the heads of the men, women, and children, till they are thoroughly shorn, spin it, and twist it into a fine thread about the thickness of ordinary twine, in one continuous length, without break, of about 500 yards.

"This is made for the purpose of winding round the waist of the lad after circumcision, when it is called "yinka."

"On the day previous to that appointed for the ceremony, at four p.m., all the old women of the camp are sent in search of the boy, knowing where to find him, for, after proceeding as before described a distance from his relatives, occupying so long as a fortnight, he returns homeward, and prepares the knowledge of his whereabouts by raising smoke twice or thrice each day, which also indicates that he is alive; they then bring him into the camp, when he is directed to stand up for a few minutes until everything is ready. (The natives never can prepare until the very last moment, generally causing much confusion when the time arrives for work.) The father and near relatives walk up to the lad and embrace him, when immediately two or three smart young men rush at the boy, place him on the back of another man, all the men of the camp shouting at their highest pitch thrice.

"The boy is then taken about one hundred yards away from the women, and covered up in skins, remaining so till daybreak.

"The father and relatives of the lad now renew their quarrelling with those that ordered the shell to be suspended to the neck of the boy, and a general fight ensues, all able-bodied men joining in the fray, each helping his friend or relative, until by the time the row is ended, there are many broken heads and bruised bodies—the women in the meanwhile crying, shouting, screaming, hissing, and making many other hideous sounds, like so many hyenas.

"Subsequent to the suspension of hostilities, the men keep up an incessant humming noise, or singing (not dancing), and practising most horrible customs, until about four a.m., when the women and children are ordered off to a distance of four hundred yards from the camp, where they remain beating a kind of wooden trough with their hands once

NGUNAITPONI,

A MAN OF THE NARRINYERI.

every minute (as in civilised communities bells are tolled for the dead), the men replying to the noise in like manner, until day dawns, when the beating ceases.

"Immediately before the boy's circumcision, a young man picks up a handful of sand, and sprinkles it as he runs round the camp, which is supposed to drive the devil out, keeping only Mooramoora, the good spirit in.

"As soon as circumcision has taken place, the father stoops over the boy, and fancying himself inspired by Mooramoora to give him a name other than that he previously had, re-names him; upon which he is taken away by some young men, and kept away for three or four months after, when he returns virtually a man; for though only a lad in years, he is allowed the same privileges as a man, in consequence of being circumcised.

"I have omitted to state that, in the event of no father living, his next of kin stands in place thereof.

"Decency has compelled me to suppress the worst features of the ceremony.

"CHIRRINCHIRRIE—(Extraction of the Teeth).

"From the age of eight to twelve years, the two front teeth of the upper jaw are taken out in the following manner:—

"Two pieces of the cooyamurra tree, each about a foot long, are sharpened at one end, to a wedge-like shape, then placed on either side of the tooth to be extracted, and driven between as tightly as possible. The skin of a wallaby, in two or three folds, is then placed on the tooth about to be drawn, after which a stout piece of wood about two feet long is applied to the wallaby skin, and struck with a heavy stone, two blows of which is sufficient to loosen the tooth, when it is pulled out by the hand. This operation is repeated on the second tooth.

"As soon as the teeth are drawn, a piece of damp clay is placed on the holes whence they were extracted, to stop the bleeding.

"The boy or girl (for this ceremony is performed indifferently on either sex) is forbidden to look at any of the men whose faces may be turned from them, but may look at those in front of them, as it is thought that should the boy or girl look towards the men while their backs are turned from them, the child's mouth would close up, and consequently never allow them to eat thereafter.

"For three days this prohibition is maintained, after which it is removed.

"The teeth drawn are placed in the centre of a bunch of emu feathers, smeared with fat, and kept for about twelve months, or some length of time, under the belief that if thrown away the eagle-hawk would cause larger ones to grow in their place, turn up on the upper lip, and thus cause death.

"The Dieyerie, on being questioned, can assign no reason for thus disfiguring their children than that when they were created the Moora-

moora* knocked out two front teeth of the upper jaw of the first child, and, pleased at the sight, commanded that such should be done to every male or female child for ever after.

"This ceremony has been witnessed by me on several occasions, and though it must be very painful, the boy or girl never winces."

———o———

NOTES BY THE EDITOR.

1. We are indebted to Mr. Gason for the permission to extract so much from his valuable work on "The Dieyerie Tribe." We can assure the reader that this book will amply repay a careful perusal. We hope that Mr. Gason will again give the public the results of his observations in the Far North. Such an acute and accurate observer is sure to contribute information valuable for scientific study and comparison. We should like to know a great deal more about the Dieyerie and their neighbours. What are the ordinary habits of their lives? Mr. Gason has given us their ceremonies and peculiar customs. We should be glad to get some information about their every-day life, hunting, births, marriages, deaths, &c., &c.

2. Mr. Gason gives us a rather copious vocabulary of the Dieyerie language. He also supplies some grammatical particulars. It is evident though that in his ideas of grammar he has not been able to get rid of the forms of the English or Latin. We find him—stimulated perhaps by recollections of the verb *amo* of his schooldays or of well-thumbed Murray—giving us a sketch of the inflexions of the verb *to love*. We shall take the liberty of extracting and tabulating some of the grammatical particulars scattered through Mr. Gason's vocabulary.

3. It is evident that the declension of nouns is accomplished by a number of affixes, having the force of prepositions. We gather the following:—

Bootoo, with—Kintalobootoo, with a dog. Kintalo, dog—Bootoo, with
Elie, of—Bootchooclie, of the blind. Bootehoo, blind—Elie, of
Undroo, relating to—Kurnaundroo, relating to a blackfellow—that is, we presume. to a man—Kurna,† a man—Undroo, relating to. Apa, water. Apanie, my water. Apalie, of water. Apanundroo, relating to water
Thulka, relating to—Kurnuthulka, relating to a man
Goo, of or to—Yinkanigoo, of or to yours
Mi, to. Anie, to.

We have no doubt that a closer knowledge of this tongue would discover more of such affixes. We see that this language, therefore, has that sort of unlimited number of cases, or facility for forming cases, which we find in the Narrinyeri and others.

4. The pronouns are remarkably plentiful and precise. This is another Australian characteristic. The following are the personal pronouns:—

Althoo—I
Athoo—By me (causative)
Anie—Me
Akoonga—To me
Nie—Of me, my
Jannana, uldra—We
Alie—Us
Uldranie—Of us
Jannanie—Ours
Moonthalie—Ourselves
Ninna—Thee
Yondroo—Thou (causative)
Yinie—You
Yinkanie—Yours
Nooliea—He (nomin. and causat.)
Nooloo—Him
Noonkanie—His
Nanieya, nundroya—She
Nanica, nandrooya—Her
Nankanie—Hers
Ninna—It
Thana—They (nomin. and causat.)
Thaniya, goondroo—Them
Thananie—Theirs
Wirrie, Wurra } Of them, to them.

* Mooramoora is a good spirit, God, or Divine Being; and, although they have no form of religious worship, they speak of the Mooramoora with great reverence.

† It is remarkable that the word for man in Narrinyeri—a tribe 700 miles from the Dieyerie—is Korni.

We have thus an example of an Australian language with a distinction of the gender in the third person singular in the pronouns. This is very uncommon. The following are some other pronouns:—

Ninna—That
Ninna, ninnea—This
Thaniya, goondroo—Those
Warana—Who
Wurnie—Whose
Wuronga—Whom
Whi, wodow—What

5. There appear to be some degrees of comparison of adjectives, such as Oomoo, good—Oomoomurla, better; Wordoo, short—Wordoomurla, shorter; Wordoo, short—Wordoomoothoo, shortest; Nooroo, quick—Nooroopina, very quick; Moa, hunger-Moapina, very hungry.

6. Verbs evidently have the same characteristics as the Narrinyeri, that is, of making the present participle the most prominent form of the verb. The following is the example of the verb *to love*:—

Yoori—Love
Yooranai—To love
Yoorana—Loving
Yooranaori—Have loved
Yoorawonthie—Had loved
Yooralauni—Will love
Yoorimulluna—Love each other
Yoorimarow—Love ye.

The following are some other verbs:—

Boonka—Grow
Boonkuna—Growing
Boonkanaori—Has grown
Boonkanawonthie—Had grown
Boonkanalauni—Will grow
Achea—Ask
Achana—Asking
Achami—To ask
Achanaori—Has asked
Achanawonthie—Had asked
Dieami—To strike
Dieuna—Striking
Dienaori—Has stricken
Dienawonthie—Had stricken
Diealauna—Will strike
Diemarow—Strike (imperative)
Numpani—To cover, or bury
Numpuna—Burying, or covering
Numpathuruna—Buried
Numpanaori—Has buried
Numpamarow—Bury (imperative)
Numpamulluna—Covering each other
Numpunawonthie—Had buried
Numpalauni—Had buried
Niie, niehie—Seen
Niuna—Seeing
Nianaori—Has seen
Nianawonthie—Had seen
Nianauni—Will see
Niamulluna—Seeing each other
Niamarow—See, look (imperative).

We also find that some adjectives have the same termination as the present participle of verbs, such as Moonchuruna, sick; Mundathuruna, lazy; Kookootharkuna, unlevel; Koonkuna, lame; Mulluna, alike. The verb is conjugated by affixing the causative or nominative personal pronouns to the present, past, or future forms of the verb, which continues unchanged in form, whatever person may be prefixed to it.

7. The grammar of the language is on the whole similar to the grammar of all the Australian languages.

The following letter, which appeared in one of the Adelaide papers in 1875, forms an interesting appendix to Mr. Gason's contribution. It is written by Mr. Andrews, the naturalist and taxidermist to the Lake Eyre Expedition:—

Notes on the Aborigines met with on the trip of the Exploring party to Lake Eyre, in command of Mr. J. W. Lewis.

[By Mr. F. W. Andrews, Collecting Naturalist to the Expedition.]

The first natives we met with after leaving Mount Margaret were on the Macumba Creek, where a small number visited our camp in a very quiet and friendly manner. They were young men and a boy or two. They could not speak any English except one or two very common-place words, as "whitefellow," &c. Their food appeared to consist of snakes (morelia) of the boa tribe, lizards, rats, &c., but the principal food at this season of the year (December) appears to be the dried fruit of the pigs'-faces (mesembryanthemum), which they gather in large quantities, and store by until wanted, or as

long as it will keep. The quantity they consume at a time is something enormous, and it appears to be very nutritious and fattening food, no doubt from the large amount of saccharine matter it affords. They wear no covering for the body, except the men, some of whom wear a small fringed curtain in front of their persons. This is sometimes made from the tail of the pouched hare (Peragalia lagotis), the white tips of which are worked into a very neat and ornamental covering; this is called "thippa." They also wear a similar fringe, only larger, made of wallaby or rats' hair, which they call "unpa." The ends of the tails of the native rabbit, or pouched hare, are carefully saved up until about forty or fifty in number are fastened in rows, forming a very attractive adornment; they have, however, often as many as from 150 to 200 in one bunch. The weapons they carry with them when visiting are few and simple, consisting of a yam-stick for digging out rats, &c., and an awkwardly-made looking boomerang. I found that they had plenty of spears, and large two-handed boomerangs, like an immense wooden scimitar. These they kept out of sight on most occasions. They had some very neatly-constructed trough-like water-vessels, which they called "pirras." The men were finely-formed young fellows, with pleasing and regular features, and one in particular had beautifully-formed olive eyes; he was a very handsome young fellow, and we all admired him very much. Through our native interpreter, "Coppertop" (who joined us at Strangways), we were enabled to converse with them. They were very anxious for rain, as they could not travel far away from the waterholes on the Creeks. Travelling further on towards Lake Eyre, we met with several wild-looking lots—plenty of men, women, and children, all looking very hearty and contented. The old men were about having a meeting to "make rain," and as it looked very likely for rain they would no doubt before long be able to again astonish their tribe by their power as "rain-makers."

We were now keeping a strict night watch, as, if they meant no mischief "leading to human gore," they were diligently intent on what they call "tealing." It was evident by the cut timber about the creeks that they had axes or tomahawks; and, on inquiry "where blackfellow got um tomahawk," the answer received was, "him 'teal' um along a whitefellow." There is no doubt they had stolen several during the construction of the overland telegraph. They, however, always kept these tomahawks out of our sight. Knives, tomahawks, &c., are their principal weaknesses; but they will steal anything they can lay their hands (or toes) on. Our interpreter, "Coppertop," having arrived in his own country, "the Macumba," made tracks, leaving his clothes, which were transferred to another young man who joined us; Tommy was his name, and he had a good smattering of English from having been with the telegraph construction parties for some time, and was very useful as a guide and interpreter. One day, when travelling, we met with natives—"outsiders"—whose patois Tommy was unacquainted with, and he cried out in despair "me can't hear um." Tommy was of a very inquiring turn of mind, and thinking sugar was "dug up" at some "berry good place," he one day asked the question, "When we catch um that big one sandhill all same where whitefellow get um sugar?"

On Willis's or Salt Creek, we saw, in a large mob of natives, one old man, who had evidently been in the wars; his arm had been broken in two places and had set crooked at each fracture, giving the poor old man a very battered appearance. The old fellow walked up and down the camel train from one person to another, talking and gesticulating, evidently wishing us to go on; and on our starting he looked very pleased, and pointed in the direction we were going, and saying "appa, appa" (water, water), as much as to say "Go on; there is plenty of water over there for you." At starting, much to our amusement and surprise, the old man said, "Good morning, good morning." This was toward evening; but, although the old man seemed to wish us away from his own camp, he was at our camp the next morning to see us start and wish us good morning again. Several women at the old man's camp were smeared all over with burned gypsum (plaster of Paris), making them quite white, and giving them a horrid-looking appearance. They were in mourning for deceased relatives. All the natives we saw look very healthy and fat, the children looked as clean in the skin as could be desired, and altogether their appearance and physique showed them the pictures of health and contentment. We saw one fine young man who was blind from cataract, and the poor

old man with the broken arm was leading him about and attending to his wants. We afterwards saw, at Kopperamana, a young hearty-looking woman who was suffering from the same affliction.

They told us that the weather last year in the winter was very cold, but that no rain fell. They make the best wurleys I have seen anywhere—all covered in securely, and having a hole for the exit of the smoke as well as the entrance hole, which is, however, small. They are covered all over with grass, rushes, roots, earth, &c., and are quite dry. In the summer they have only a shade constructed of boughs. During the hot weather they were catching large quantities of fish with nets, which they constructed very ably from rushes. These nets are mostly fixed stationary across a favorable spot in the creek, and the fish caught by endeavoring to pass through the meshes, when they get fixed in the net by the mesh passing over their gills. When the supply of fish fails, or, wanting a change of food, they have roots, seeds, herbs, caterpillars (in bushels), lizards, snakes, and numerous odds and ends, to procure all of which in quantity requires at times much labor, and this food-labor mostly falls to the lot of the lubras, who have generally plenty to do; for, after they have got the food to their wurleys, there is much to do grinding or pounding seeds of acacia, nardoo, &c.

Some of the large waterholes on the Salt Creek have superstitious terrors attached to them. One blackfellow, after killing a pelican with a boomerang, would not attempt to recover his weapon, as he said there was a large snake in the hole always on the look-out for blackfellow.

At Kopperamana, the Lutheran Mission Station, only a small number—about a dozen or so—were camped; they appear to easily obtain plenty of fish in the lake, but had not such a fat, hearty-looking appearance as the natives on Salt Creek. Some were employed on the station shepherding goats, others lamb-minding, &c., and all appeared to be well treated. Of their scholastic attainments I cannot say very much, as I was informed that as they got taught any learning they went away. One young fellow appeared to have a good idea of figures, and counted twenty-five very fairly. Only a few natives were seen at Lake Hope; these talk pigeon-English with fluency, well interlarded with strong adjectives. They have plenty of fish in the lake, and the rats, snakes roots, &c., according to the season. Perrigundi Lake has long been known as a so-called dangerous place for whites to camp at, unless well armed and in pretty good force. It was at this place where a party of stockmen from Lake Hope were attacked some few years ago while they were asleep, and only for the bravery and promptitude of one of the party the whole of them would have been killed. One young man, named Neuman, died of the spear wounds he received in this fatal affray. We camped here two nights and one day - Saturday-night and Sunday. Seven or eight finely-made strong young fellows paid us a visit, and were very peaceably disposed, and fetched us some fine fish in exchange for a little tobacco. Some of the weapons they had with them were of the most formidable dimensions, and well adapted for knocking down a bullock. They did not make any offer to molest us; but the sight of our revolvers, rifles, and guns no doubt everywhere acted as a good warning to them as to what they might expect if they commenced hostilities.

They did not appear to pay much respect to old age after decease, as one of them was noticed by one of our party taking some dead wood from an old grave to make a fire, and on being remonstrated with he replied, "All right; only old woman been tumble down." Proceeding on to Lake McKinlay, there is a pretty numerous tribe there, but only eight or nine visited our camp, as most of them were away hunting in the sandhills, where they always go after the rains have left water enough in the clay-pans for their subsistence while hunting. Some of them were much frightened at the camels. They looked in excellent health. We camped here close to the tree which McKinlay marked on his journey. The tree had been partly destroyed by the blacks, but some fine young saplings are springing up straight and tall again, and the old tree promises to be soon as good as ever. I think it is only an act of justice to these poor people to record their peaceable and friendly behaviour to us all the way we travelled; and we hope that as soon as the Salt Lake country is occupied, which, from its fine grazing capabilities, it immediately will be, that a thoughtful and liberal Government will send a supply of useful things to them—as blankets, tomahawks, &c.

The Salt Creek tribe is numerous and powerful, and I feel convinced that kind but firm treatment at the outset will bring about the most desirable results. Police protection ought to be at once given to the first settlers on this and the neighboring creeks. It would act as a wholesome check on the bad propensities and cupidity of the natives, and at the same time secure their proper treatment.

———o———

Declension of Pronouns.

The declension of the pronouns in the language of the Dieri or Dieyerie tribe. Furished by the Rev. E. Homann, Lutheran Missionary:—

Pronomina Personalla.

		Singular.	Dual.	Plural.
1st Person	*Nom.*	Nani	Nali, Naliena	Naiana, Naiani
	Gen.	Nakani	Nalina, Naldrani	Naianana
	Dat.	Nakangu	Nalinga, Naldrangu	Naianangu
	Acc.	Nana	Nalina, Naldrana	Naianana
	Voc.			
	*Activus**	Nato	Naldra	Naiani
2nd "	*Nom.*	Jidni	Judla	Jura
	Gen.	Jinkani	Judlani	Jurani
	Dat.	Jinkangu	Judlangu	Jurangu
	Acc.	Jidnana	Judlana	Jurana
	Voc.	Perlaia	Judla	Jura
	Activ.	Jundru	Judla	Jura

		Masculine.	Feminine.		
3rd "	*Nom.*	Nanja	Nania	Pudlaia	Tanaua
	Gen.	Nunkani	Nankani	Pudlani	Tanani
	Dat.	Nunkangu	Nankangu	Pudlangu	Tanangu
	Acc.	Ninaia	Nanaia	Pudlanaia	Tananaia
	Voc.	Nanja	Nania	Pudlaia	Tanani
	Activ.	Nulia	Nandruja	Pudlali	Tanali

[N.B.—Only third person singular has Masculine and Feminine.]

Pronomina Possessiva.

1st Person.	—	*Nom.*	Nakani	Nalini. Naldrani	Naianani
2nd "	—	*Nom.*	Jinkani	Judlani	Juranani
3rd "	—	*Nom.*	Nunkani (masc.) Nankani (fem.)	Pudlani	Tananani

Declination the same as substantives, for example: —

1st person singular.

Nom.	Nakani	*Acc.*	Nakani
Gen.	Nakanaia	*Voc.*	Nakanaia
Dat.	Nakanani	*Activ.*	Nakanali

[N.B.—Mr. Homann's *j* is pronounced like the English *y*.—Ed.]

* The "Activus" case of Mr. Homann is evidently the same as that which I have designated "Causative" elsewhere.—Ed.

THE "NIMBALDA" TRIBE.

(Far North.)

1. Henry Quincy Smith, Police-trooper, Mount Freeling, assisted by a native named "Auruepunda," of Mount Freeling, called in native "Batuarapunna."

2, 3. The name of the tribe is Nimbalda. The answers refer to the hill blacks, and are not connected with the Dieyerie. Some of their customs are similar to the Dieyerie, such as circumcision and willyaroo; they also believe that death is caused by a bone pointed at them by some enemy. The Nimbalda tribe inhabits Mount Freeling, Umberatana, Angipena, Ameandana, Bollabollana, Illawortina, Daly and Stanley Mine (Poondinna).

4. They are divided into many clans. The number is not known. Each family has a name, such as euro, native rabbit (capietha), wallaby (andu), snake (womma), kangaroo (udlu), emu (warrajee), guana (purdna) frog (arrandula), dog (wilka).

5. Each family is known by the name of some beast, bird, or reptile, which is their totem.

6. There are no class-names.

7. Marriages do not take place between the same clan or name. A euro cannot marry a euro, a capietha cannot marry a capietha, etc. Children always take the name of their mother. Thus, if a dog (wilka) marries a euro, the woman being a euro the children will be euros.

8. No marriage ceremony is gone through. The nearest male relation, such as father, brother, or uncle, gives the lubra to the blackfellow.

9. Children belong to the father's tribe *

10. Polygamy is greatly practised, blackfellows having from one to four lubras.

12. Blood relations do not marry.

13. There is no government.

14, 15. Crime is so scarce, and so little thought of, amongst themselves that there is no redress except by force of arms. For example, if a man kills another, the relations might probably kill the murderer, or beat him severely with their waddies. Stealing amongst themselves is almost unknown. If a blackfellow commits rape, he might be killed by the father, husband, or brother, or beaten with waddies: but there is no regular form of trial whatever. There are no judges.

16. By a bone pointed at them by some enemy.

17. Directly one dies the whole tribe begin to cry and gesticulate frantically. The body is buried as soon as a hole can be made to receive

* After the statement in No. 7 it is difficult to see how this can be. The contributor probably means where the tribe of the father consists of several clans or families and the woman belongs to another such tribe.—[Ed.]

it. The relations smear their faces with powdered charcoal and red ochre mixed with fat. The other members of the tribe put a plaster on their heads made of burnt gypsum powdered and wetted, and also plastered about their bodies. If a husband dies the widow does not enter camp all day, but is brought to camp after dark by the nearest friends or relations. She eats nothing for three days. If a wife dies the husband sits in the camp, but does not speak more than necessary, nor enters into any corrobbery for three months.

18. The property of the deceased is burnt.

19, 20, 21. "Kinchirra."—I can get no English for kinchirra. As soon as a blackfellow or blackwoman dies, a kinchirra blackfellow fetches him and bears him off to the west, where he or she will have nothing to do but play about and have plenty of food. This is their only idea of a future. Should the black be a very bad character, the kinchirra drowns him or her in the water.

22. They believe that two old women called "Yammutu" live towards the east a long way (paldrupa), and that when rain comes they lie down on their backs with their legs open, and the water runs into their person and causes them to bear a lot of young blacks called Muree; who, as they grow up, start westward, always throwing a small waddy, called weetchu, before them, till one of them meets a blackfellow with his lubra. The Muree, being invisible, then walks in the blackfellow's tracks to make him or her look like the blackfellow, and then throws the small waddy under the thumb-nail or great toe-nail, and so enters into the woman's body. She is soon pregnant, and in due time gives birth to an ordinary child.

23. There is no proof of their having been more civilised.

24. They are not cannibals.

25. Weapons.—A large club (munkuwirrie), boomerang (wadna), a club with a large head (muchicha), and a weapon made of mulga and pointed at both ends and used for throwing (pirra).

26. Nets for catching euros (a kind of kangaroo) are made of the sinews of large euro tails. Twine is spun out of opossum hair. No fishing-lines, mats, or baskets.

27. They had tomahawks (corrawolpu) made of a stick about a foot and a half long, with white flint fastened in the end with gum (murl-kanurie).

28. No ceremonies that I can explain.

29. They call their language Archualda.

30, 31. No reply.

32. Man, "mirru;" two men, "mirruilpilla;" men, "mirrupappina."

33. 34, 35, 36. No replies.

37. I cut, "artu wonninda."
He cuts, "pallu wonninda."
We cut, "alpula wonninda."
You cut, "nunda wonninda."
They cut, "yadna wonninda."
I was cutting, "artu butu nunda."

No. 5.—War Dance.

Drawing by an Aboriginal of the Kingston Tribe. [*From original in possession of E. Spiller, Esq.*]

SURVEYOR GENERAL'S OFFICE, ADELAIDE. *Frazer S. Crawford, Photo-lithographer.*

I have cut, "wee wurnie nundata."
I had cut, "wee yedla uta nunda natu."
I will cut, "artu yidla wurninchoo."
To cut, "wonninda."
Cutting, "buthunda."
To be cut, "wurnie jundinna."
I cut myself, "wurnie garie nundiee."
We two cut each other, "wurnie garie nundardlee."
I strike, "artu yetieku."
I strike again, "artu yetieku yardana."

38, 39. No replies.

40. Neither *c*, *f*, *s*, *v*, *z*.

41. See table.

42. No reply.

44. "Wittcha," a kind of itch; "unie," colds.

45. The only method of cure before white men were known was warm sand applied to the part affected. For cuts a lubra puts milk from her breast into the cut. If a wound is caused by a boomerang, the blackfellow would swing it round his head and put it in water and leave it there.

46. I am unable to explain this.

47. Front teeth not extracted.

48. They practice circumcision.

NOTE.

I have spelt all the native words as nearly as possible according to the sound. Gn —as in Pappie gnatchuru pappa—is very slight. U is as in OO. Tch as in kitchen. Water, in the native name, I have spelt Auwie—according to Note 2.—[H. Q. SMITH.]

THE "ANTAKERRINYA" TRIBE, CENTRAL AUSTRALIA.

The following are the replies to the queries respecting the aborigines of this vicinity, supplied by CHRISTOPHER GILES, Esq., Telegraph Station-master, Charlotte Waters, December 10th, 1875.

1. Name—Atchata. Locality—Charlotte Waters.

2. Name of tribe—Antakerrinya.

3. Between parallels 26° 15′ and 25° 30′, and meridians 134° and 130°.

4. Tribe apparently subdivided into clans, but the subdivisions are not satisfactorily ascertained at present.

5. It appears almost certain that no totems or anything of the kind obtain among this people.

6. Yes. There are four class-names, viz.:—Parroola, Panúngka, Booltára, and Koomurra.

7. Marriages are wholly regulated by these class-names, in the manner following:—

Male, Parroola Female, Panúngka	Offspring is Koomurra.
Male, Panúngka Female, Parroola	Offspring is Booltára.
Male, Booltára Female, Koomurra	Offspring is Poonungka
Male, Koomurra Female, Booltára	Offspring is Parroola.

The offspring may be of either sex without affecting the above result. These rules are strictly conformed to, and death is the penalty in case of infringement.

8. The marriage customs and ceremonial largely partake of the revolting features so frequently found to prevail among the aborigines of this continent generally; and unless under pressure, I should prefer omitting a description of these disgusting practices. The female is given away by her parents and relatives. She is betrothed at a very early age, almost in infancy.

9. The children are of the fathers' side

10. Yes. Some individuals have four or five wives. It is not unusual for a man having several to present one or more to a friend, providing the latter belong to a class with which the woman may marry.

11. The system of kinship closely resembles (so far as can at present be ascertained) that obtaining among ourselves The elder brother of the father has no relationship to the child but that of uncle. Particular care has been taken to ascertain this point.

12. Blood relations do not marry.

13. None worthy the name. The older men exercise considerable influence, but it scarcely amounts to authority.

14. Neither administration of justice, nor form of trial.

15. Death in some cases; in others, cutting across the hams to the bone, and also burning. These are, however, rather acts of revenge than punishments, properly so-called, and are usually inflicted as reprisal for some real or supposed injury. A woman suspected or found guilty of adultery is liable to be cut across the hams or burnt in a most barbarous manner.

16. A stick (some say a bone) is pointed at the person whose death is desired. This stick is called "wirrikurra."

17. Bodies are simply buried in the earth near the camp. Mourners smear their heads and breasts with a white earth; usually gypsum and pipeclay. After being kept on (and occasionally renewed) for a month, it is taken off and thrown on the grave.

18. Property (of deceased), whether that of a male or female, is either burnt or thrown away.

19. No ideas of a future state.

20. They speak of a demon appearing in the form of a blackfellow, and sometimes as a white man. He is said to travel near the surface of the ground, but not on it, and consequently can never be seen. The natives here do not seem to fear travelling at night, and their dread of the demon does not appear extreme, as is the case in other parts of this continent.

21 and 22. No legends or traditions, so far as can be at present ascertained.

23. No proofs of former civilisation.

24, Natives killed in war are not eaten. It is alleged that children are occasionally eaten by neighboring tribes, but the practice is disclaimed by informants' people.

25. Their weapons are—1. A large and heavy spear without barb, used for close quarters. 2 A lighter spear for throwing, fitted with a barb formed of hard wood tied to the spear-head with the sinews of the emu, &c. The throwing stick or board is about a foot long, and four to seven inches wide, slightly hollowed on one side to serve as a platter. The hand end is usually fitted with a piece of agate embedded in and attached to the wood by a very hard cement. The other end is fitted with a small peg whipped on with spun hair or sinews. The natives can throw their spears fifty to sixty yards with much precision. 3. A boomerang, of a very open curve, about 2ft. long and 2 to 3in. wide. 4. A large two-handed sword-stick 5ft. long.

26. Bags of netting made of mallow fibre, meshes close, almost like gunny bag. Twine of opossum or human hair.

27. Stone chisels of the rudest make. An agate cemented to the end of a short stick. Troughs or calabashes precisely similar to those of southern tribes.

28. No peculiar customs or ceremonies have been witnessed, nor have we been able to obtain details of such. "Rain-making" obtains here as elsewhere. The only information as yet gathered respecting this superstition is that it is conducted by the older men, who perform incantations, &c , wearing different head-dresses, for five days. Blood-letting does not seem to form a part of the ceremonial here, as is the case with tribes to the south-east of them.

29. The language of informants' tribe is called Arrinda.

30 and 31. Owing to imperfect acquaintance with the language, this and similar queries must remain unanswered for the present.

32. No dual form of noun, so far as can be gathered.

33. Pronouns: 1, ying-a. Thou, ung-a. He, idlama (?) We, naka (?) You, ( ). They, ( ).

34 to 39. Same reply as No. 30.

40. Sibilants do not occur: nor does *f*.

41. Numerals—"Nyinduna," one; "tirrama," two; "koolpejama," three; four is represented by "tirrama binna," and five by "tirrama binna tirrama binna nyinda." Only up to five.

42. "Larrapinta kíchila píjana yinga ílyata"—Finke Creek came from I to-day. "Tirram errleia ilyat errina attra"—Two emus just now saw I.

44. Chest diseases, cancer, polypus, &c. No marks of small-pox visible.

45. They set broken limbs with splints in a rude manner. There are men who profess to cure diseases and injuries by pretending to extract sticks, stones, &c., from the diseased part. This is done by sleight of hand. They also make believe to draw blood and humour from the affected part by sucking it, making their own gums bleed and spitting out the blood as though really that of the patient.

46. Boys are kept separate from the women during the rite of circumcision, which lasts five days, and for three months afterwards, when they are allowed to mingle with the rest of the tribe.

47. They do not knock out front teeth; but some of the neighboring tribes do.

48. Circumcision is practised without exception.

The spelling has been throughout that enjoined by the rules of the circular.

THE NORTHERN TERRITORY TRIBE.

Copies of the questions were sent to the police and to the Protector of Aborigines in the Northern Territory, but the replies received were of the most meagre and unsatisfactory description. One list of words was supplied by Police-trooper Lee, but the officials seem to have known very little. Through the kindness of Mr W. T. Bednall, of Adelaide, we are able to give a pretty correct list of words in the Larakeeyah language.

The following are the particulars gathered from (the late) Dr. Sturt, medical officer, and Protector of Aborigines.

1. The tribe is called Larakeeyah.
2. They inhabit Port Darwin Peninsula.
3. The tribe is not divided into clans.
4. There is no totem.
5. The tribes intermarry but rarely.
6. The old man or chief settles marriage. The female makes some string and gives it to the man.
7. The children belong to the fathers' tribe.
8. Polygamy is practised.
9. The diseases most prevalent are blindness, bronchitis, and pneumonia.
10. The natives apply to injuries water and bark bandages. For diseases they drink hot water.
11. The Larakeeyahs, Woolnas, Woolwongas, and Waggites all knock out one tooth top and bottom. I think these are cannibals.
12. Their weapons are spears.
13. They make nets, twine, fishing-lines, mats and baskets.

THE TRIBES of the WESTERN DISTRICT

(Port Lincoln to Fowler's Bay).

Copies of the questions were sent to Crown Lands Ranger Cole, of Port Lincoln; Police-trooper Clode, of Venus Bay; Mr. James Bryant, of Yardea, Gawler Ranges; Police-trooper Richards, of Fowler's Bay; and to Police-corporal Provis, of Clare, formerly of Streaky Bay.

Very little information has been received from the first four of these contributors, but the last mentioned—Police-corporal Provis — sends a valuable paper. This contains much information. We will, therefore, place it first, and after it append any additional particulars furnished by the others.

1. Chris. Provis, Corporal of Police, Clare, formerly of Streaky Bay, west coast of South Australia.

2. The name of the tribe is Ku-ka-tha (section or clan of).

3. The country inhabited by this tribe lies between Venus Bay and Point Brown on the coast, and inland to the Gawler Ranges, but not confined to this tract of country, as they frequently itinerate to Port Lincoln on the one side and Fowler's Bay on the other. They seldom remain more than a few weeks in one place.

4. Yes. Several clans of this tribe. I do not know their names. The dialect of each differs but slightly from the one next it, each perfectly understanding the others; similar to the provincialisms of the counties in England.

5. There are no totems.

6. Neither are there class names.

7. Marriages are perfectly indiscriminate. The names of the children are generally taken from the place where they are born, irrespective of the tribe or clan to which the parents may belong.

8. There is no ceremony. A man obtains his wife by force of arms, theft, or stratagem, sometimes by mutual consent, and, in a few instances, they are betrothed from the infancy of the female. Thus will sometimes be seen the incongruous spectacle of a little child betrothed to a full-grown man The girl is called his *kur-det-thi (future wife). They sleep together, but no sexual intercourse takes place till the girl arrives at the age of puberty, unless indeed she be previously ravished by some European, which unfortunately is too often the case, as both men and women will readily assist the white man in so doing. This betrothal does not prevent the man having another wife or wives, or cohabiting with other women, chastity or fidelity being quite unknown to them.

9. The children would be said to belong to whichever clan they were born in, whether the father's or mother's.

10. Yes, polygamy is practised, but not extensively. I have never known a man to have more than three wives.

11. So far as I am aware, their ideas of kinship do not extend beyond mám-ma (father), wí-a (mother), yung-a (brother), and kon-ki (sister). They will talk glibly enough in their broken English of uncle, aunt, cousin, &c., without, I believe, having the faintest conception of those relationships. For instance, a grey-headed old man will sometimes point to a little girl and tell you she is his *uncle;* or an old woman, pointing to a little boy, will tell you he is her *aunt*, and such like incongruities. In speaking of any other relationship they would use the separate words.

Example.

My father. Ngaí-tshi mám-ma.

My father's brother. Ngaí-tshi mám-ma yung-a.

My brother. Ngaí-tshi yung-a.

My mother. Ngaí-tshi wí-a.

My mother's sister. Ngaí-tshi wí-a kón-ki.

My father's sister. Ngaí-tshi mám-ma kon-ki.

My mother's brother. Ngaí-tshi wí-a yung-a.

My son. My daughter. Ki-tsha

My sister. Ngaí-tshi kon-ki.

Your father. Nú-ni mám-ma.

Your mother. Nú-ni wí-a.

12. Brothers and sisters of course do not marry (if their social condition can be called marriage), but I have never seen any prohibition beyond that; in fact their mode of living may almost be called "herding together."

13. No government.

14. First query: Not at all. Second: None. Third: None. Properly speaking they have no idea of right and wrong—I mean, of course, untaught by the white man. With them "might is right."

15. No punishment of offenders.

16. No kind of sorcery.

17. Directly the body is dead a great wail or lamentation is set up, principally by the women, and preparations are made for immediate interment. The thighs of the deceased are broken, and the body put into a sitting posture, and tied with yarn spun from opossum fur or any other kind of rope at hand; and while this is being done by some, others are preparing the grave, which is simply a large hole of irregular shape, and generally not more than three or four feet deep, and is dug with the kót-thu, a large stick flattened and sharpened at one end, generally used for digging up roots, white ants, &c., the earth being thrown out with the hands—unless they happen to be near a settlement where they can borrow a spade. The body is then placed in the grave in the sitting posture, and facing eastwards, together with everything pertaining to it

in the shape of clothing, &c., and is covered over with grass and boughs, and the grave is then filled in with earth. A semi-circular mound of earth is then made round the back part of the grave, and some loose stones placed on it, the front part being made quite smooth and swept with boughs for some distance round the feet, or where the feet would be if "laid out," and a large fire is kindled on the swept surface, which is kept burning for two or three days and nights for the purpose of destroying the *mún-da-bi (spirit), which, they say, would otherwise "walk about" and injure them. The funeral obsequies generally terminate in a fight; and they invariably leave the locality and make for the next nearest water where they can camp, and will probably not revisit the place for months.

18. Not at all. They have no property.

19. No idea of a future state.

20. They have some vague idea of a something which they call *mún-da-bi (spirit), or púr-ka-bid-ni (devil), which they imagine can do them harm, and which they appear afraid of meeting, particularly at night; but they have no idea whatever of a god, or creator, or anything pertaining to futurity.

21. I never heard of any traditions or legends.

22. They have no idea of their origin.

23. I have never seen anything that would lead me to suppose they had ever been, as a race, more civilised, but rather the contrary.

24. There is a prevailing opinion that they were cannibals before European settlement; but I have never seen anything approaching it, and I think it is not practised now, if it ever was.

25. Spear (kí-ya). This weapon is of the simplest possible construction, as in fact are the others. It is made simply by trimming the bark, knots, and irregularities from a mallee stick about eight feet long, and making it straight by heating the crooked parts in hot ashes and bending them till they are straight. The thick end is hardened in the fire and made to a long sharp point, slightly tapered to the other end, which is bound round with the sinews of the opossum's tail to prevent it splitting. A small hole or indent is made in the end of the spear (kí-ya) to receive the hook of the wommera (mirl-a) with which it is thrown. Sometimes a barb is put at the spear's point by tying on a small sharpened piece of wood or bone with sinew. The wommera being adjusted at the spear end, it is firmly grasped by the three last fingers, and the spear is held in its place by the forefinger and thumb, and is thrown with considerable force and accuracy. It travels with a rotary, quivering motion, which renders it more difficult to evade, at least to an unpractised eye; the natives, however, are seldom struck by them, as they are very expert and active in getting out of the way. I have seen them avoid both spear and waddy by simply putting the head aside, lifting a leg, or bending the body, thus letting the weapon whiz past within a few inches of them; any stationary object at fifty or sixty yards distance would almost certainly be struck.

Waddy (wir-ri) is simply a stick, about two feet long, of nearly uniform size, slightly curved in shape, and jagged a little at the smaller end to give greater grip to the hand. This is thrown with much force and skill, and generally kills or cripples the object thrown at. It causes a whirring noise in its course, and is very difficult to avoid. I have seen a man's leg broken or a skull smashed in by a blow from the wir-ri.

Yam-stick (kot-tha) is used not only as an implement for digging anything out of the ground, but also as a weapon of offence and defence. It is a stout mallee stick, generally about one and a half inches in diameter and five feet long, flattened and slightly sharpened at one end. When fighting, they grasp this stick in the middle and use it as a sort of shield to ward off spears, and when at close quarters use it as a weapon of offence.

26. They do not make nets, twine, mats, or baskets.

27. Prior to European settlement their only implement was a hard white flint, very sharp, and fastened to the end of a stick—generally the handle end of the wommera (mirl-a), with a kind of black resin obtained by melting the dried flowers of a certain shrub. To obtain this resin they gather the shrub when in full bloom, and keep it a day or two till nearly dry; the bloom is then shaken off in the shape of a coarse yellow powder, and melted by the fire, when it assumes the form and consistency of black wax or resin, and when quite cold becomes very hard. This substance is also used for stopping the natural holes in the mutton-fish shell, which renders it water-tight; the shell then becomes a useful utensil.

28. They have scarcely any ceremonies worth describing beyond the funeral ceremony, and what will be described at 46, unless the following may be called peculiar customs:—

On the birth of a child a long tassel of yarn, spun from opossum fur, is hung round its neck as a talisman, and is not removed for many months —generally not till the child can walk.

A woman, during the period of menstruation, must live by herself, or accompanied only by some old women. They have a superstition that if she remained in the same wurley (ngú-ra) with the others all the men would become grey-headed.

When on the march, if one of their number from sickness, age, or other infirmity becomes unable to travel, the strong men take it in turn to carry the infirm one on their shoulders, and they will do this for weeks in succession; but when all hope of recovery is gone they will coolly go on their way, leaving the helpless one behind to die and remain unburied. I have buried two bodies left exposed in this manner.

They never make anything in the shape of a permanent dwelling, their wurleys (ngú-ra) consisting merely of a few boughs packed up together to break the wind. In winter they take a little more trouble in putting them together; but in summer a wurley is very often nothing but a few boughs laid on the ground in a semi-circular form, about a foot high.

29. Ku-ka-tha (the name of the tribe).

30. I have given this question very careful study, and am inclined to answer decidedly, No; at all events I can think of no form of speech of

MIMUKULARI,

A Woman of the Coorong Clan of the Nakrinyeri

theirs that would be at all equivalent to our saying "a dog," "an apple," "the house," or the like. For instance, "Ngài-i yèl-ka mì-na" literally translated is "I dog see;" but would mean, freely, "I see," or, "I saw," or, "I have seen *a* dog," or "*the* dog."

31. There is none, and I think the dialect is altogether too crude and meagre to admit of these nice grammatical distinctions.

32. No. They would say "kú-ma *kúr-da," one man; "kút-tha-ra kúr-da," two men, &c.

33. The only declension I can give of the personal pronouns is simply "ngai-i," I; "ngod-li," we; "nu-ni," you. This last word is used, as in English, plural or singular—and I believe these are all they have.

34. There is no abbreviated form of the pronoun.

35. I think not, but am not certain on this point.

36. Yes, and the only form of the verb in use amongst them, so far as I know. For instance, for "I sleep," "I slept," or "I shall sleep," they would say "Ngai-i mi-a," literally, "I sleep."

37. I have never known them to use the verb in any but the present tense.

38. There is no passive form of the verb.

39. No verb *to be*, or, *to have*, that I am aware of.

40. The letter *s* is sometimes, though very seldom, used. The only words I can remember in which it occurs are "sú," which is used as a curse, equivalent to "damn," when strongly emphasized, or as an expression of contempt, in which case it is accompanied by a contemptuous gesture; and "Shang-gil-ti," a man's name. The consonants *f*, *v*, *z* do not occur.

41. Kú-ma, one; kut-tha-ra, two; ka-bu, three; wí-ma, four; ngerla, five. Any larger number is expressed by the word *murn-na, which is also used to express "much," "great," "big," "many."

42. "Give me some water:" Kóp-pi ung-a; literally, Water give. "I am very hungry:" Ngái-i *múrn-na; literally, I much hungry. "We killed the dog, or dogs:" Ngód-li yel-ga buk-a-na; literally, We dog kill. "Go to the scrub and bring me some firewood:" Pún-tha-ri ngómer-na ngái-tshi *kurl-a *múr-ra-na; literally, Scrub go my fire bring.

43. Sun, tshín-ta; moon, pír-ra; heat, pu-ka-ra; cold, pái-a-la; hill, púr-ri; stone, parn-ta; water, kóp-pi; sea, war-na; sheaoak tree, kurt-li; boat, or ship, wár-ri-u-ka (a compound word from wár-ri ngú-katha, literally, wind go); fish, kú-ya; dog, yél-ga; kangaroo, wá-ru; fire, *kurl-a; house (or any other kind of dwelling or place to live in), ngú-ra; spear, kí-a; wommera, mirl-a; great, *murn-na; small, min-ya; good, yét-to; bad, ngón-tha; man, *kúr-da; woman, kó-re; boy, worl ba; father, mám-ma; mother, wí-a; head, kók-a; teeth, yié-ra; hand, *mur-ra; eye, mi-na; ear, yú-ri; foot, tshí-na; nose, mút-la; die, kúk-a-buk-a; hear, yú-ri; see, mí-na; look, nók-u-na; sit, ní-na; stand, yú-ka; give, ung-a; I, ngái-i; me, ngót-tha; mine, ngái-tshi; he, she, or it, yét-ni; we, ngód-li; this, or here, ní-a; who, or what, ngón-gi; one, kú-ma; two, kút-tha-ra; three, ká-bu; four, wí-ma; five, ngér-la; more, or another, kú-tsha; sleep, mí-a; lie down (as to sleep), ngár-bin-

ya; eat, mún-gi; drink, ál-gu-na; speak, wonk-a-na; sleeping, mí-a-la; go, ngóm-er-na; be off, win-ni; wallaby, wart-a; opossum, porl-ta; clothes, or covering, or skin of any animal, pól-tha; emu, wár-ri-tsha; egg, pí-pi; bark (of a tree), yúl-thi; grass, kor-ra; native hare, wirl-pa; kangaroo rat, *púr-ti-a; seal, mót-tha-ri; hole, yép-pa; tail (also the male genitals), kót-la; leg, wít-tha; foot, tshi-na (also used to express track or foot-print); snake, wób-ma; eagle, wól-tsha; crow, worn-ka-ra; white ant, mir-ta; meat, bár-ru; clay, máit-lia; yes, yá; no, *múk-ka; stink, pú-ka; excrement, *kúr-ta; fear, or afraid, wái-i; breast, í-bi; kiss, *tshúp-pa-na; smoke, pú-ya; scrub, pún-tha-ri; white man, kú-pa; oyster, yer-la-ta; sick, pain, ill (or any ailment, whether internal or external), ming-a; duck, *múr-ra-ra; pelican, wí-li; cockatoo, yung-a-na; swan, kaú-er-ti; mosquito, ku-na-bin-je-lu; fly (the insect), yum-ber-a; ant, wír-pa; mouth, ní-mi; beard, ngern-ka; hair of the head, ngú-roo; tongue, kaí-a-king; bone, mú-la-li; blood, yéil-do; skin (cuticle), im-ba; fat, mén-bi; star, *kul-ka; dark, mó-a-bu; day, pir-ri-a; night, mált-thi; rain, waín-ba-ru; wood, *kurl-a; sweet, mór-u-ga; thirst, or thirsty, *mún-ga-ra; ghost, púr-ka-bid-ni; come here, *púr-ni ngóm-er-na; make haste, be quick, or run, i-ter-ra; urine, or micturition, kum-pa.*

44. Cutaneous, syphilitic, and pulmonary.

45. Their mode of healing the sick is most barbarous. When one of their number is very ill, the doctor (I quite forget the native word), is sent for, if he be not with the party, and on his arrival he goes to the patient with an air of importance and assumed wisdom, and after looking at him a few moments without speaking he goes away to some distance and gathers some small branches from a bush, which he brings back with him. By the time he returns the patient has generally moved a short distance from the invariable fire, and the doctor begins to rub and beat the sick person, first with the boughs and then with the naked hands, then pinches him, turns him over and repeats the same process, all the time muttering some unintelligible incantation; and having previously ascertained the locality of the pain (min-ga), he pinches the part most unmercifully, and then takes it in his mouth and sucks it vigorously for some time, then runs quickly away to a distance to spit out the accumulated saliva from his mouth, which he makes them believe is the min-ga. This mummery is kept up for nearly an hour, the old women of the party keeping up a low monotonous wail the while, and the patient

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[The following words, collected by a lady at Streaky Bay, and published in the *Comet*, may present some slight variations from the above, and supply some words not there:—Father, moma; mother, wede; sister, kouka; brother, morea; aunt, konkea; uncle, kaya; head, camka; hair, ure; eye, mile; nose, mula; mouth, era; shoulder, bilbee; elbow, comar; hand, murra; knee, boora; foot, chima; morning, yangoe; night, multee; sun, chintoo; moon, beera; stars, culga; wind, hilra; fire, culla; cry, mingie; water, cabbie; wild dog, yelga; kangaroo, cudla; opossum, bilda; house, culba; daylight, mulbila; whirlwind, whoopa; blind, milyoura; come here, punnie weenie; go quick, etra weenie; quick, etra; no, mucka; yes, youa.]

is then left to die or recover according to circumstances. If he recover, of course it is attributed to the skill of the doctor in overcoming the *mún-da-bi (evil spirit, which they believe inflicts all manner of sickness upon them); if the patient dies, the *mún-da-bi was too strong for the doctor.

46. Europeans are not allowed, under any circumstances, to witness the actual ceremony of initiating the youths into manhood, nor are their own women or children allowed to be present, though they are well aware of what is taking place. The following account of it was given me by a native named Shangilti, who confided it to me, as a great secret, under a promise that I would not let the tribe know that I possessed the knowledge. His recital was made in a most cautious whisper; and, without doubt, the whole affair is disgusting and repulsive to the last degree. But before proceeding to describe this last ordeal through which the youth has to pass, it will be necessary to state that there is a previous ceremony performed when they are about twelve years old. Up to this age they are generally called after the name of the place they are born at; they now get their boy's name, Gú-ni (eldest born), Yér-ria (second born), War-ria (third), the ceremony for which is by cutting them across the breast with a sharp flint in perpendicular lines from the collar-bone down to the stomach. These cuts, when healed, leave large ridges, the size of a finger, and about an inch apart. The shoulders are tatooed with the same implement, and a small incision is made in the skin, at the back of the neck, at the first vertebral joint, into which is placed a leaf of some herb, where they say the name is put in. A kind of circumcision is then performed—not exactly like the Jews, as the foreskin is not entirely removed. Part of the foreskin is cut away, and the prepuce laid back behind the corona, so as to leave the glans penis bare, in which state it remains for life. They are kept out of sight for a few days till the wounds are healed, when they will again be seen, with the hair done up into a great knob on the top of the head, and bound round with yarn spun from opossum fur or human hair—which they are, however, at liberty to remove at pleasure. After the foregoing ceremony they are called *búrt-na-ba (youths), which title they retain till the age of seventeen or eighteen, when they undergo the final and most revolting ordeal of admission to manhood, *which always takes place at night.* The individual is kept in ignorance of the intended ceremony till he is seized by some strong man and led away some distance from the main encampment into the scrub, where fires are made, and he is surrounded by twenty or perhaps fifty men—all naked, of course, and hideously painted with white and red, dancing, shouting, and brandishing their weapons. He is then made to sit down, when he is struck by each of the men with a kót-tha. He is then laid on his back, and with a sharp flint an incision, about half an inch long, is made in the urethra, between the scrotum and glans penis. Some five or six of the men then open the radial vein in their left arms with the flint, and hold their arms over the young man's shoulders, so that the blood runs all over him. The hair is then daubed with a mixture of any kind of grease and clay, and rolled into a number

of tails like rat-tails. A round pad, composed of emu feathers, grease, clay, and human excrement, is then placed on the top of the head, and all the hair brought up over it and securely bound in its place, in the same manner as previously described with the *búrt-na-ba. Each of the men then gives him a good blow with the kót-tha over this pad, and a sham fight takes place around him. Spears and waddies are freely thrown at and from one to the other, in which serious wounds are often inflicted. During this part of the performance they pretend to be in a terrible rage, probably for the purpose of initiating the youth into the horrors of actual warfare. The wíl-ya-ra (young man)—for so he is now called—is left by himself, and the others return to the main camp, where the remainder of the night is passed in yelling, dancing, and savage revelry, the women and children keeping time to the dancing, &c., by beating the ground with sticks and beating sticks together. The wíl-ya-ra is not allowed to see a woman, or mix with the others, or speak above a whisper, for a period of three weeks, the blood previously spoken of having to remain on his body till it comes off of its own accord. After this period of twenty-one days he is allowed to assume his natural voice, and take his place in "society!" as a man, and get a wife (kó-re) if he can. The women will run away and hide themselves anywhere to avoid being seen by a wíl-ya-ra during his probation.

47. None of the coast clans knock out any of the teeth; but the inland natives inhabiting the salt lakes country north of the Gawler Ranges knock out the first incisor from the upper jaw. Many of these natives are frequently seen among the coast clans; in fact they sometimes permanently reside with them.

48. Yes. [*Vide* 46.]

———o———

NOTES.

All words marked thus * must be pronounced with the *u* short, as *fur*, *cur*, *mud*, *plum*, &c., in English. In all other cases I have been very careful to observe the rule laid down for the use of the vowels, though I do not think the rule a very good one, as, for instance, the words indicated by * cannot be pronounced with the *u* long, as *oo* in *mood*, nor can they be spelt with any other vowel but *u*. To obtain the correct sound of the words the foregoing must be strictly observed. A great many words will be found commencing with the consonants ng; this is done to produce a *nasal* sound. For instance, the word *ngú-ra* could not properly be sounded either as nú-ra or gú-ra, but must be the nasal blending of the two, *ngú-ra*.

My reason for employing a phonetic orthography will be obvious.

I wish to explain that while living amongst the natives I never made their language or customs a study for any literary or particular purpose, and consequently never made any memoranda of anything; it will therefore be readily understood that in going through this series of questions carefully I find several minor details that I never thought—and which no one would ever think—of inquiring into for ordinary purposes of intercourse with them. In question 43 there are a few words asked for which

I have forgotten, if I ever heard them, they are therefore omitted; but I have added a great many other words and phrases which I thought may be useful.

It may not be uninteresting to state here that their chief characteristics are treachery, ingratitude, lying, and every species of deceit and cunning, but they are almost strangers to feelings of revenge. They are utterly ignorant of anything pertaining to a god or creator, hopelessly ignorant of a future state, and as hopelessly and totally devoid of any of the higher attributes of human nature.

They are rapidly decreasing in numbers year by year. Mortality goes on, with scarcely any increase to counterbalance the decrease; and evidently the time is not far distant when one of these pitiable creatures —whose utter and hopeless degradation almost leads one to question the justice of considering them as responsible beings—will be a rarity.

In conclusion I beg to say, that had I been still living amonst them I could have written a much more elaborate and useful description than I can be reasonbly expected to produce from memory at this distance of time and place.

CHRIS. PROVIS.

N.B.—I have divided all the native words into syllables, and marked the accent, thus ′.—C. P.

———o———

ADDENDA.

Vide question 28. In addition to the customs mentioned, I omitted that of piercing the nasal isthmus, below the cartilage, with a bone sharpened at one end, which is allowed to remain in the flesh till the wound is healed, when it can be removed and replaced at pleasure, and is worn as an ornament, the bone used being about three or four inches long. They only wear it occasionally. Another favorite kind of ornament with the men is a tuft of feathers or fur tied to the point of the beard. The women wear nothing in the shape of ornament at any time.

Vide answer to question 41. Since writing the foregoing a doubt has remained on my mind as to the accuracy of my answer to this question, and I therefore submitted it to a friend of mine in the locality who is intimately acquainted with the language, &c., and he informs me that the natives have a word which they use for "uncle" or "aunt," viz., "py-me," and a word for "cousin," viz., "win-ka," both of which words are used alike in either gender. There is also a distinction between elder brother and younger brother, and elder sister and younger sister, thus:—"Elder brother" is "ben-ga-na," "younger brother" is "mur-ri-a," "elder sister" is "kon-ki," and "younger sister" is "pú-yu-la." With this exception I believe my description is substantially correct.

C. P.

ADDITIONAL PARTICULARS, BY OTHER CONTRIBUTORS.

THE PORT LINCOLN, VENUS BAY, GAWLER RANGES, and FOWLER'S BAY TRIBES.

PORT LINCOLN.

1. MR. A. COLE, of Port Lincoln.
2. The Port Lincoln tribe call themselves the Parnkalla.
3. They bury their dead without any ceremony.
4. They believe in an evil spirit called Porkabidni.
5. Their weapons are the spear, wommera, and waddy, or club. They have no shields.
6. They make lines, mats, and baskets, but not nets.
7. They have no name for their language.
8. There are no articles in their language. The nouns are not declined, except by suffixes. The sign of the dual is 'lbelli added as a postfix. The pronoun has a distinct declension with dual and plural. The verb has the indicative mood. The letters *s*, *c*, *f*, *v*, *z* are not used.

VENUS BAY.

1. P.-T. CLODE, of Venus Bay.
2. There are class-names in this tribe, but I cannot ascertain what they are.
3. The father generally gives the female away in marriage, but their marriage regulations are not known. Children belong to their father's tribe.
4. The only funeral custom is to place the body in a sitting position in the grave, with the knees near the chin. A bush is placed at the feet. None of the property of the deceased is touched by the survivors.
5. They have the usual weapons, viz., the waddy, spear, and wommera.
6. They make nets.
7. They call their language Kartawongulta.
8. When about ten years old their youths are circumcised. On that occasion they are not allowed to speak for six weeks. Nothing is done to the females.

GAWLER RANGES.

1. Mr. James Bryant, of Yardea, Gawler Ranges.

2. The name of the tribe inhabiting the Gawler Ranges is Willeuroo. It is divided into two clans, the Muthery clan and the Cariero clan. These clans intermarry.

3. Blood relations are not allowed to intermarry.

4. They are governed by a chief, or king. The only punishment for offences is death; but they have no form of trial.

5. At death they think they go up to the stars.

6. They believe in an evil spirit called Pokeybideny.

7. Their weapons are spears, waddies, boomerangs, mutela, and catha. They do not make nets, twine, fishing-lines, mats, or baskets. Their only implement is a bit of flint.

8. The principal disease amongst them is consumption. To cure disease they suck one another's blood.

9. They have ceremonies called "purnpa chitelia" and "willieroo."

11. The Hillery tribe and the northern tribe knock out the front teeth. Circumcision is practised.

FOWLER'S BAY.

1. P.-T. Richards, Fowler's Bay.

2. The natives belong to the Titnie tribe, and inhabit the coast between Fowler's Bay and Davenport Creek. There are three clans, but I cannot find out the names. I think marriages take place between the clans. There is no recognised custom of marriages, only that they are arranged by the clans, and the father gives away the female. Blood relations do not marry.

3. There are two or three head men, one for each clan.

4. They have scarcely any funeral ceremony. The body is placed in a grave six feet deep, with all the property belonging to him or her. Fires are lighted at the head and feet.

5. They believe in the devil called Pulkabidni.

6. This tribe at one time used to eat others, but they do not do so now. They used to eat those who were disabled or imbecile, or children.

7. Their weapons are the waddy (coonde), spear (kear), wommera (millah), and bomerang (cooliah) They do not make nets, lines, mats, or baskets. Their only tool is called "pottern:" it is a piece of flint stuck on to the end of a hard stick, and is used for trimming up spears, etc.

8. They shave their heads and beards on the death of a relative.

9. They call their language Wangon.

10. Consumption is the common disease. They treat the sick by rubbing and pinching them, and when the leg is affected they take sinews out.

11. When a youth is initiated into manhood, he is circumcised, and an incision is made in the penis from near the testes to nearly the end.

12. This tribe does not knock out front teeth, but a tribe which visits here, and which comes from the north, do.

NOTES BY THE EDITOR.

1. The information conveyed by Corporal Provis's paper is satisfactor as far as it goes. His remarks on the language leads one to think tha he underrates it. I cannot obtain a copy, but I have certainly seen a grammar and vocabulary of the Parnkalla language, written by the Rev C. W. Schumann, in which it is shown to have some degree of grammatical completeness. Mr. Cole refers to a regular declension of nouns in singular, dual, and plural.

2. It is evident that all the tribes which roam over the peninsula between Spencer's Gulf and the west coast are of the same people. The language and customs are the same. They are a very low race, and present another example of the degradation of tribes living to the south of a great desert tract of country. There is evidently a great difference between them and the Narrinyeri, and even the Dieyerie. In these latter tribes we find a great deal of organisation of society, while the tribes of the Eyria Peninsula are far nearer the brute in status. There are several points of resemblance between these people and the Swan River and King George's Sound tribes. They are, like those, destitute of the art of making fishing nets, having probably lost it in gradually migrating over tracts of dry country, where fishing was forgotten, until the tribe came to where there were fish, when rude contrivances would be invented to catch them. It appears, though, that the forgotten net was not re-invented, for savages invent nothing. It is true that Mr. Clode, of Venus Bay, says the tribe there make nets. If so they are an exception to all the tribes to the west of Spencer's Gulf. I think he is mistaken, as all the others say that this is not the case. In 1840 the Rev. C. W. Schumann published a description of the manners and customs of the Parnkalla tribe. This work is now republished by Messrs. E. S. Wigg & Son in the work on "The Native Tribes of South Australia." It is not therefore necessary to do more than merely to refer to it. Mr. Schumann had peculiar advantages for observing the aborigines, and he has given a full account of their customs, ceremonies, legends, etc. His statements agree with those herein contained to a great extent, and substantiate what has been advanced concerning the low status of these particular tribes.

NOTES ON THE PHOTOGRAPHS, ETC., ACCOMPANYING THIS WORK.

The human figures are given for the purpose of enabling the reader to measure the heads. Both the men and women are good average typical specimens of the Narrinyeri. They are all taken in a sitting posture. The wrinkled brow of Wewat-thelari is a common expression of face amongst a hunting people whose perceptive faculties are ever on the strain. The ages of these natives are as follows:—Ngunaitponi, a little over forty; Wewat-thelari, about thirty; Waldaninyeri, twenty-four; Mimukulari, twenty-one.

The hair of the aborigines is always black. In some persons it is very straight with no curl, and in others partially curly, and again in others a mass of curls. It is never woolly. They become grey at about the same age as Europeans. They are a very hirsute race. Almost all have long beards and moustaches, and the whole body of the men is covered with hair. Old men who have never worn clothes are especially hairy. The women, after they have left off child-bearing, generally have more or less whiskers. I have known women with whiskers of which many a man would be proud. They recognize this as a sign that they will not have any more children, and I think they are right.

The table of measures will give some idea of the relative proportions of the natives. The measure by the side of the figures is six feet high from the ground, except in the picture of Ngunaitponi, where the measure is in feet and inches and parts of an inch.

The Picture of a Camp of the Narrinyeri, Lake Alexandrina, represents such dwellings as the natives have now. The hut is called "manti." Before the reeds on the shores of the lake were destroyed by settlers' cattle, the huts of the aborigines were superior to what they are at present. The people are dressed as they are at this time. It would be impossible, on Lake Alexandrina, to procure such a camp as existed twenty years ago. The poles stuck in around the camp are fishing spears, and also for propelling the canoe. The nets are ordinary fishing nets.

Mats, Baskets, Nets, Twine, Girdles, and Necklaces.—The feather girdle hanging up at the left-hand corner is made of emu feathers. These, which were worn by young unmarried women only, are called "kainingge." Some of them are made of a fringe of twine and feathers, like the one above the feather-work girdle, or of twine alone. The twine is all of aboriginal manufacture. The dark object at the upper right hand of the picture is a head-band of spun human hair. This is carefully saved when it is cut for mourning in case of death. The net just below the head-band is of native twine, and so also is the one behind the upper basket. Bundles of twine are also seen hanging against the sheet. Specimens, also, of native netting in European cotton are seen hanging below the baskets and over the mat on the right hand side. These show the capacity of the natives for this kind of work. Netting is their *forte*; they do it perfectly. It is always done with aboriginal netting needles. The size of mesh is measured with the finger, nothing else. They take the stitch over, not under as Europeans do. I think their way is the best. The native baskets are all made of rushes. The top basket was made by a civilised native for a work-basket. The other baskets are of aboriginal shapes. The mats are also of rushes, and of common kinds. The necklaces are of three kinds. That hanging from the top of the support is of quandong stones. With it, and also below it, are two made of shells. Under the two baskets, and lying over the fine white net, is a necklace of short pieces of reed strung together. All these are very common.

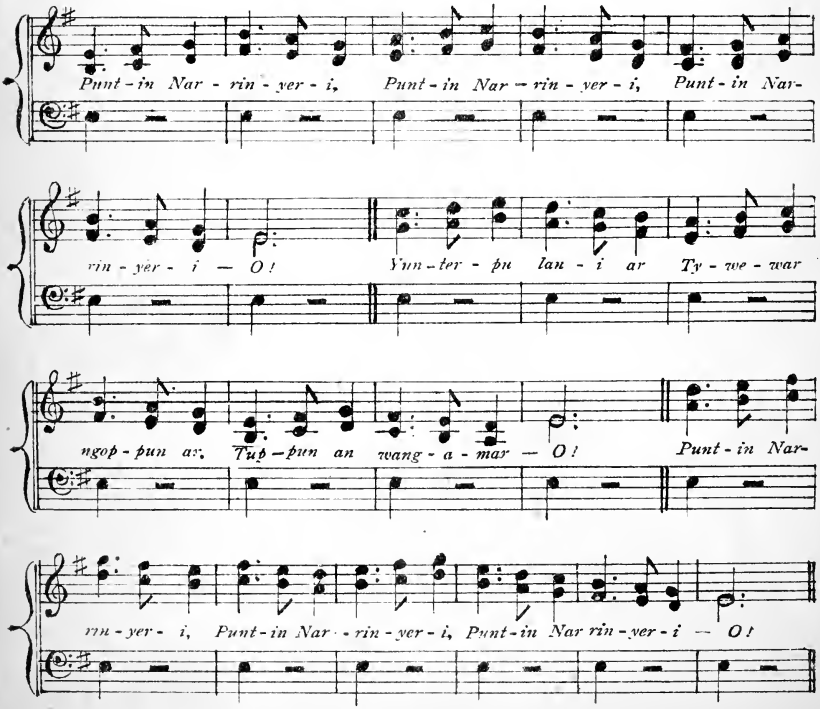
Weapons of the Narrinyeri. — These consist of the following: Five heavy black spears made of miall wood, some of them barbed; they are called "wunde;" they are used at close quarters. With them is seen a three-pronged fishing-spear, the bone points of which are lashed on with native twine. The short thin spear is the deadly reed spear; it consists of a hard wood point, a foot long, fastened on a strong reed: it is the most dangerous weapon which they use, as it can be thrown with precision to such a distance by the "tarulye," or throwing stick. Two of these are seen hanging by the side of the three knobbed clubs. These clubs are of miall wood, and are called "plongge:" they are supposed to possess power to cause disease by sorcery, and are used in practising millin. The weapons hanging on the left of the lower large shield are different kinds of clubs. The crooked one is a very effective weapon, both for attack and defence. It is called "marpangye." The crescent-shaped weapons are boomerangs—called by the Narrinyeri, "panketye."

The shields are of two kinds. Those in the middle are made of the bark of the red gum, and are called "wakkalde." The narrow shields at the side are made of wood, and called "murukanye."

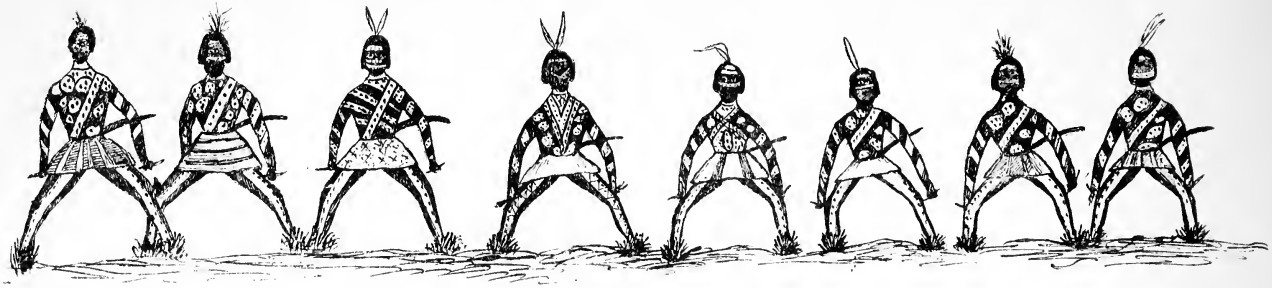
THE ABORIGINAL "CORROBBERY."

A specimen of the music of a genuine aboriginal "corrobbery," or song, written down as it was sung by the aborigines about eighteen years ago:—

Vivace. "NARRINYERI" CORROBBERY.



Ad Lib.



No. 6.—War Dance.

Drawing by an Aboriginal of the Kingston Tribe. [*From original in possession of E. Spiller, Esq.*]

SURVEYOR GENERAL'S OFFICE, ADELAIDE. *Frazer S. Crawford. Photo-lithographer.*

A couple of clarionets, with a flute, and, for the bass, a drum, would give the best idea of this corrobbery. Our music makes it too melodious, and the harshness of the aboriginal song is lost. Perhaps the bagpipes might imitate it.

A great deal of conjecture has been made by various persons as to the true character of the corrobery. Some have fancied that they saw in it a religious significance. It may have in some tribes, but I do not believe that it has amongst the Narrinyeri. I think that amongst them it posseses rather a dramatic character, or, perhaps, more of the nature of the ballet. The main idea is of a spectacle. There are a number of figures all moving in uniform time, and to a regular cadence. The measure is intended either to express joy, or warlike passion, or some other feeling. The song which accompanies corresponds with the dance. The corrobbery song given above is intended to be merry, and the dance which belonged to it was very graceful. And over this song and dance there is always cast a sort of mistiness by the smoke of fires in the moonlight, so as to impart a weirdness to it. Very often, though, great war dances have been held in open daylight. I will now describe a corrobbery at which I was present.

The scene of it was a long low gully amongst the hills. It was a bright moonlight night. There were present about two hundred natives of all ages. In one part of the gully there was a row of fires lighted and made to emit a great deal of smoke which rolled up the gully. On the same side of the fires as that which I occupied there were seated a number of old men and women of various ages with the drums called plangge, made by rolling up a skin tightly. They are beaten with the hand or fist, and keep the time of the dance. The beaters accompanied the planggar with the song. On the other side of the fires, which were in the middle of the gully, a little to the left of the drummers, there was a moving crowd of naked men—I should think seventy or eighty. They were all painted with white stuff in a grotesque manner—rings round the eyes, spots on the cheeks, white lines on the ribs, white lines down the legs and arms, so that in the gloom they looked liked dancing skeletons. Each man had a bunch of gum leaves tied to his legs, which made a rustling noise as he stepped. They all bore in their hands a pair of waddies, called "kanakar," which they beat to the same time as the drums with a sharp metallic clank. This is called the "tartengk." The sound of eighty pairs going furiously together made a tremendous clangour. On my side of the fires there stood with me a crowd of native spectators. To us the dancers appeared through the smoke a tossing crowd of moving heads and arms, the women's voices rose on our side in shrill tones, the men shouted in hoarse chorus. Just then there was a sudden turn in the song, and from out the moving mass of dancers there darted a dozen men right into the quivering firelight: instantly they spread themselves in a rank facing the drummers and spectators, and with legs spread wide apart, arms rapidly beating the tartengk, heads stretched forwards, they danced with a peculiar kind of jump or stamp in exact time, but with great energy. This continued about five minutes. and then the chorus changed, and back they sprang and vanished in the crowd. Then the song went on a while, and, as it turned, another party leaped out in the same manner, and danced as the others did. Fine! fine! said the spectators with many notes of acclamation. And thus the corrobbery proceeded until they all got tired, and had to stop and rest. The whole scene was of a wild and weird nature scarcely to be conveyed by words, but far more of a dramatic or spectacular character than any other.

The aborigines themselves show some natural talent for drawing. The pictures in this volume, copied from aboriginal drawings, show this. Those contributed by the writer are by a woman called Yertabrida: she was never in any school in her life, and never received any instruction in drawing.

APPENDIX.

THE TEETH OF THE ABORIGINES.

A statement made by Mr. J. D. Woods, in his Introduction to "The Native Tribes of South Australia," has lately led to a discussion on the shape of the teeth of the aborigines. Far from deprecating this, we should rather desire that such friendly controversies were more frequent in this colony, as scientific enquiry would be stimulated and the truth elicited. Mr. J. D. Woods said (Introduction, p. xxxvii.), "The teeth are beautifully regular, but the incisors are not sharp like those of the European, but flat, and not unlike molars." The writer felt that this was an unintentional exaggeration or misstatement. In December, 1874, he made the following remark in a paper on "The Diseases of the Aborigines," published in the Annual Report of the Aborigines' Department:—"A peculiar cause of toothache is the chewing of fibre, for the purpose of making twine; this wears the teeth down to a level, and makes them very tender to bite upon." Feeling that this was partly the cause of the peculiar formation referred to by Mr. Woods, the writer took an opportunity to say, in a letter to the *South Australian Register* (March 27, 1879), "The conformation of the teeth of the natives is affected by the head of an individual being more or less prognathous. I have often noticed this, but nothing else naturally. The teeth of old people will also be very much worn down by the habit of chewing fibre to make twine. I have seen instances where the surface of the teeth was levelled by this practice—both molars and incisors—and would become so tender that hard food could not be eaten with them." Mr. J. D. Woods, in maintaining the correctness of his statement, had referred to Mr. Eyre as an authority on the subject. Mr. Eyre says (Vol. II., p. 207), "The lips are rather thick, and the teeth generally very perfect and beautiful—though the dental arrangement is *sometimes* singular, as no difference exists, *in many*, between the incisor and canine teeth." Now, it will be observed that here Mr. Eyre says nothing about any *flatness* of the incisors, but only that there is sometimes "no difference between the incisors and canine teeth." And even this peculiarity is not universal, but only *sometimes* seen—or, *in many*, not in all; so that this observer's support of Mr. J. D. Woods' statement is not very strong.

A short time after the above appeared in the papers, Dr. Shand, of Port Elliot, contributed to the discussion, in the *South Australian Register*, the following very interesting letter:—

"THE TEETH OF THE ABORIGINES.

"TO THE EDITOR.

"Sir—Your correspondents on aboriginal matters appear to have satisfied themselves on the subject of teeth, and perhaps have perplexed you and your readers with their very different experience. I do not propose to add to your Museum any additional skulls, but think I can show that both accounts are correct. In order of dentition and in differential characters the permanent teeth of the aborigines are similar to those of their white brethren, the general conformation being more substantial. Approaching middle life, the surfaces of the incisors are very much altered in appearance, and can generally, about forty, be found entirely different from European races. Gradually the incisors become more and more altered in aspect, and in old age are most interesting. Towards middle life they are not unlike the nippers in the horse, as incisors are there commonly called, but as the wear continues the surface is not only flat, but the relative measurements change, and these teeth measure more from before backwards than from side to side. The resemblance to the horse is further exhibited in the central brown mark, as seen in aged horses. I do not believe that any section of the teeth in the young adult could be shaped to the condition presented in middle life, as the measurement from before backwards is distinctly increased by use. The process I regard as almost physiological.

"In the aged, when the teeth are well worn, they are sometimes all—molars, incisors, &c.—on a level with the gums, and very similar in aspect; but long before that time the incisors would be well roughly described 'as not sharp like those of the Europeans, but flat and not unlike molars.' My acquaintance with this interesting people has been confined to those I have seen in this neighborhood, but I believe I have a more extensive aboriginal practice than any other medical man in South Australia. I have certainly examined more than a hundred mouths, and have frequently drawn attention to their peculiarity. Since the recent correspondence on the subject, I have demonstrated mouths at all ages to a professional brother. As many aborigines who consult me come from the Point Macleay Station, I cannot understand Mr. Taplin's failure to notice the alteration in the teeth. The influence of heredity and the causes of the transformation I will not now enter, on, but on the main point in dispute I start with Mr. Taplin and finally accord with Mr. Woods.

"I am, Sir, &c.,

"Port Elliot, April 25, 1879." "HENRY M. SHAND, M.D.

Professor Tate also, in a lecture delivered by him in Adelaide, is reported as follows:—"The lecturer also referred to the recent discussion as to the form of the incisor teeth of an aboriginal, producing a skull which he had procured at Eucla, in support of the position taken up by Mr. J. D. Woods, viz., that the incisor teeth of the aboriginal, in place of cutting edges, have a flat grinding surface." Now, all this furnishes an amusing instance of the extent to which people, in the course of a discussion, will misunderstand each other.

The report furnished by the writer to the Aborigines' Department, in 1874, shows that he had *not failed to notice the alteration in the teeth* as Dr. Shand supposes; and however much he may accord with Mr. Woods, his letter certainly does not prove that the incisors are *like molars*. According to Dr. Shand, the peculiarity only arises in middle life; in early life it does not exist. Certainly Mr. J. D. Woods' statement would not lead one to infer this. Again, referring to Professor Tate's assertion that "the incisor teeth of the aboriginal, in place of cutting edges, have a flat grinding surface," the writer would, if this

had been the statement originally published by Mr. J. D. Woods, have found very little in it to disagree with. He still maintains, as he did from the first, that it is an exaggeration to say that the incisor teeth of the natives are *like molars*, and that the very manifest peculiarity in the teeth of the older aborigines arises from the prognathous form of the skull and from the habit of chewing fibre and roots. Dr. Carpenter ("Human Physiology," p. 934) says, that in the Australian savages "a form of head is prevalent which is most aptly distinguished by the term prognathous, indicating a prolongation or forward extension of the jaws. * * * * * * The upper jaw is lengthened, and projects forwards, giving a similar projection to the alvicolar ridge and to the teeth; and the lower jaw has somewhat of the same oblique projection, so that the upper and lower incisor teeth are set at an obtuse angle to each other instead of being nearly in parallel planes, as in the Europeans." Now, the result of such a position of the teeth would be a wearing-out process different from that which occurs in people whose facial angle is greater. The work of grinding is performed on the posterior surface of the crown of the teeth where the enamel is thin; consequently in time it is worn through, and the dentine appears, causing the central brown marks referred to by Dr. Shand, and also the tenderness of which the natives complain. The nature of this wearing down process is evident when we consider that the sharp cutting edge of the incisors is "formed at the expense of the posterior surface;"† and the enamel is four times as thick on the anterior part of the crown of the tooth as it is on the posterior. The work of chewing then wears this thin coating of enamel, and when that is worn through the upper edge of the front of the tooth also suffers. I have a jaw in my possession in which this is exactly illustrated. And in this can be seen the difference in shape which there is between the molars and the worn down incisors; and also that the molars have suffered, and are also worn flat by the attrition of masticating fibrous substances. The teeth in childhood—as any one can see (and a score of specimens could be produced here in five minutes)—are like our own; it is the elderly people who exhibit the effects of using them. Dr. Shand may call the process physiological if he pleases; there it is, and what has been indicated is the cause.

The original statement of Mr. J. D. Woods, and the subsequent one of Professor Tate, would lead their readers to the erroneous inference that the peculiarity in the teeth of the elder aborigines which has been referred to was the condition in which they grew in childhood, and not the result of after-use. This, as Dr. Shand admits, is not the case. At this time any person living at Point Macleay may see teeth of the living aborigines in all stages. There are the sharp new teeth of children, the teeth of men and women just beginning to wear down, and the teeth of the aged, in which there is evidence of the results of attrition. It is to be observed, likewise, that the teeth of the natives show more frequent signs of decay, such as the Europeans suffer from, since the introduction of different kinds of food by the colonists.—[Ed.]

† Dr. Erasmus Wilson— "Anatomy."

WORDS in "NARRINYERI" which RESEMBLE WORDS in other LANGUAGES.

[BY THE EDITOR.]

Narrinyeri Words.	Meanings.	English or other words which they resemble.
Yun	Soon	Soon
Kurrin	Enquiring	Enquiring. Latin—*Quærens*
Multuwarrin	Becoming many, or much	*Multus*, multiplying
Poke	A small hole	Pock
Wirrangi*	Bad	Wrong
Trippin	Drenching	Dripping
Throkkun	Putting, placing	Throwing
El	Will	Will
Merippin and lippin	Cutting	Ripping
Nowaiy, tarno	Negative	No
Ityе	He, she, it	It
Ngo	Go	Go
Ngia, ngai-war	Come, come here	Nigher
Luk	Lo, thus	Like
Trentin	Tearing	Rending
Tampin	Walking	Stamping
Keli	A dog	*Canis* (Lat.), *Kelev* (Heb.)
Tori	The mouth	*Os oris* (Latin)
Ruwi	A country	Rus
Keni	A burning coal	Cinis, cineris
Takkin	Eating	Take in
Yarnin	Talking	Yarning
Dlomari	Fog	Gloaming, gloomung (Saxon)
Tuni	Sand	Stone
Marti	Limestone	Mortar
Grauwun	Burying in the earth	Ground
Brati	Second son	Brat
Tallangi	The tongue	Tongue
Tunggare	A word	
Tingowun	Telling	
Napi	A spouse	*Nupta*, a wife, nuptial
Wurti	Wet	Wet
Krewe	Blood	Caro, carnis, flesh
Ennin	Doing, being	*Ens*, being
Turi	A tooth	Tooth
Prildin	Driving	*Pello*, I drive
Poti †	A horse	Hippos (Gr.), a horse
Pityingga	Resin of native cypress—(exocarpus)	Pitch
Wiillii	A proper name	Willie
Wullumme	A proper name	William

* This word is found in several languages, from Moreton Bay to Encounter Bay, and always means bad. wrong.

† It is remarkable that we should find this word *poti*. for a horse, amongst the Narrinyeri. When the missionaries in Tahiti wanted to invent a word that the Tahitians should use for horse, they chose the Greek word *hippos*, but as the Tahitian had no sibilant they changed it to "hippote." This must have been about 1800. And strange to say we find the word amongst the Narrinyeri. How did it come here?

EARLY RECORDS OF THE ABORIGINES' DEPARTMENT.

The following are some letters which were written by Dr. Moorhouse, the Protector of Aborigines, in the early days of the colony. Being written at the time, and by an actor in the scenes which they describe, they are interesting. They also throw some light on the state of affairs which existed at that time between the colonists and the aborigines :—

Aborigines' Location, December 14, 1840.

Sir—I have the honor to inform His Excellency the Governor that Mr. Teichelmann and myself arrived in town on Saturday, the 12th inst. We left Adelaide on the 4th, and reached the Angas River in the evening. We expected to meet 70 natives located on that river; but they had left a few days before we arrived.

On the following day we rode over the two special surveys in that district—one taken by J. Morphett, and the other by G. H. Davenport, Esquires; but could meet with no natives at their usual places of encampment. On the 6th we reached Mr. Morphett's station, on the Murray River, and met with only two families of aborigines there. We spent the evening in their huts; but not in a very profitable manner, as we were among a tribe speaking a language differing widely from that of Adelaide.

On the 7th we crossed the Murray, and reached Mr. Henderson's tents, on the eastern side. It was an exceedingly hot day, so we remained at the tents till evening. Then, walking about two miles along the bank of the river, we met with three huts, containing from 30 to 40 natives. We conversed with them in broken English as well as we were able, and after spending two hours with them, and partaking of their fish, we returned to the tents, accompanied by an interesting young man named Peter. Peter and one of his friends respectfully asked to accompany us to Adelaide to be supplied with flour and clothing from the Europeans; but the hot weather prevented this. On the 8th we walked from Mr. Henderson's to Mr. Poole's tents, a distance of 20 miles, and saw 127 natives along the banks of the Lake Alexandrina. We were met by every group as we approached their places of encampment, and several times had fish and other native food offered to us. We once partook liberally of the crayfish, so abundant in the lake. They made a fire and roasted several hundreds of them, removed their shelly covering, and then invited us to eat. On the 9th we walked for some distance on the north-east part of Lake Albert, accompanied by a native boy. He said we should meet with no more natives until we came upon the Milmenroora people's district. He would not accompany us there, as his tribe was on hostile terms with the Milmenroora people.

We had ocular proof of this statement, for we saw part of the funeral lamentations over an adult, who had been speared by the latter tribe a few days before. We were anxious to visit the big Murray people and bring some to Adelaide, in order to show them that aborigines and Europeans can live on good terms with each other. We were strongly advised by Mr. Poole not to go amongst them, as we had no horse, and should be compelled to be one or two nights in their territory. Mr. Poole said it would not be safe, for a party of his men were down there a few days before, and in the night the natives were creeping upon them, and they had to fly to their boats.

The afternoons of the 8th and 9th were spent in inquiring into the language. We found it to differ widely from that spoken in Adelaide; but it is very nearly the same

as that spoken at Encounter Bay. They all belong to the same family of language; they have the same principles of construction, so that the acquisition of one is a key to the whole. I have added a tabular view of the pronouns which are most interesting, as the necessity of their frequent use has caused the greatest similarity to be maintained—

English.	Adelaide.	Encounter Bay.	Pomunda.	West of the Lake.
		First Persons.		
I	ngaii	ngapu	ngap	ngapo
We two	ngadli	ngel	nganal or ngel	ngeli
We	ngadlu	ngun	nangan	nangano
		Second Persons.		
You (sing.)	ninna	nginte	ngint	ngint
You two	niwa	ngul	ngul	ngulo
You (plu.)	na	ngun	ngunnu	ngun
		Third Persons.		
He	pa, padlo	kityi	kiyika	tikaa
They two	purla	kengge	kukuka	nkukuk
They	parna	kar	kukuki	kukuku

The duals and plurals are formed by additions in themselves, differing from those of the Adelaide people, but the principle of adding them is precisely the same, viz., to the root of the word:—

	Head.	Two Heads.	Heads.
Adelaide	Mukarta	Mukartilla	Mukartanna
Encounter Bay.....	Kuli	Kuleng	Kular
Pomunda	Kuli	Kuleng	Kular

The numerals of the Encounter Bay and Pomunda tribes are nearly the same, but they have no resemblance to the Adelaide:—

	Adelaide.	Encounter Bay.	Pomunda.
1....	Kuma	Yammuli	Yammalaityi
2....	Purlaitye	Neingeng	Neingengi
3....	Mankutye	Maalda	Maalda
4....	Purlaitye Purlaitye	Kukar Kukar	Kinggarung or Kukarkar

[Dr. Moorhouse was mistaken in the third personal pronoun of the tribes west of the Lake, and at Pomunda. At both those places it is the same as Encounter Bay, viz., kitye, kengge, kar. It is difficult to say how this error arose. Kiyikai or tikai is probably hikkai, which means *this*. Possibly when the natives were asked for the word for *him*—pointing to someone—they would give the word for *this*, as they are so fond of using it as almost equivalent for *he*.—Ed.]

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Aborigines' Location, March 13, 1841.

Sir.—I have the honor to inform His Excellency the Governor that I arrived in town on Monday the 10th, from a visit to the south-eastern branch of the Murray. I left Adelaide on the 25th February, and arrived at Encounter Bay on the 26th—the following day.

I, accompanied by the Rev. Mr. Meyer, examined the three sections in this district, and concluded to have section 235 enclosed, as previously ordered by His Excellency, the one on the lower part of the Inman not being of so good a quality. On the 1st of March we arrived at the mouth of the Murray, but, as we were unable to obtain a boat, we returned to the police station at the Goolwa.

On the second day we obtained a whaleboat, manned it with natives, and continued our journey along the Coorong. Our party consisted now of nine—four Europeans and five natives. On arriving a second time at the mouth of the Murray, we met the Encounter Bay people returning from an encounter with the Milmenroora or big Murray tribe. Many were wounded—one had received a spear on the upper part of the chest, which produced almost immediate death, another was wounded in the abdomen and died in four days. This affray took place in consequence of the Milmenroora people feeling themselves aggrieved by those from Encounter Bay conveying the information of the late murders committed upon the Europeans, and they were determined to have retribution. I hoped to arrive there before the engagement took place, that I might see the Milmenroora tribe and tell them it was desirable to lay aside all hostile feelings, both towards their neighboring brethren and the Europeans.

We saw many scattered groups along the banks of the Coorong, but we were not able to speak to any. As soon as they saw the boat approaching the shore they disappeared amongst the sandhills.

We intended to continue our journey as far as "Tentu," but on Thursday, the 4th ult., when encamped on the banks of the river for the night, the natives observed two flocks of swans flying over us making a noise indicative of fright. They gave the following explanation:—Those who had seen us come to the shore had gone forward and communicated with other groups returning from the fight. We wished them to throw aside all suspicion and be composed. They said that they would sleep in the boat, and if we slept on shore we should be surrounded in the night and speared. They persevered in their determination to sleep in the boat, so we accompanied them, took her into deep water, and slept there. They all watched till the moon went down, and then one was thought sufficient. On Friday we could not persuade them to continue the journey, so we took a homeward direction.

At 2 p.m. we saw several known to be friendly to the Encounter Bay people, but they were not willing to allow us to approach them. We sent Peter on shore, as they were his friends, and with much persuasion he prevailed upon ten males to remain to speak to us. One was a Milmenroora native, and we spoke to him to the following effect, Peter and Charley acting as interpreters:—"We are sorry to see your countrymen flee whenever they are approached. We have visited them wishing fully to satisfy all that the Europeans are desirous of being on friendly terms, and that the Government has made a declaration of peace towards them. If any Europeans should again be unfortunately cast upon their shores, if they would enable them to cross the Murray and conduct them either to Encounter Bay, or Adelaide, they should be supplied with clothes—and not repeat the atrocities committed upon the passengers of the Maria for the sake of their garments." The object of our visit was not fully accomplished. The contest which we hoped to check was over, to the loss of the Encounter Bay people. We wished also to ascertain what language was spoken in the Milmenroora district, but the men we saw were so much afraid they could scarcely be induced to speak.

It was desirable to obtain their numerical force. This, however, is not practicable at present. I have, &c.,

M. Moorhouse, Protector of Aborigines.

George Hall, Esq., Private Secretary.

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River Murray, 205 from Adelaide, June 30, 1842.

Sir.—I have the honor to report to His Excellency the Governor the results up to the present date of the expedition to capture four of the aborigines implicated in the attacks upon H. Inman, on the 16th of last April.

I left Adelaide on the 31st May with a detachment of mounted police, and a number of gentlemen specially sworn as constables for the occasion. We reached the "Pound," on the Murray, on Friday the 4th of June, and halted there three days. On Monday

the 7th, we continued our march, and for the first time saw a group of five natives on the opposite banks of the river. We encamped within three miles of the place where they were seen, and as they did not follow us, I sent the two interpreters that had accompanied us from Adelaide to invite them to the tents. At daybreak on the 8th three of the strangers came, and I, in conformity with my instructions, agreed with two of them to join us, as they might be required for the language higher up the river.

At Deadman's Flat, on the 10th of June, five more natives crossed the river, and, through our Adelaide interpreters, were asked many questions about the attack upon Mr. Inman, what had become of the sheep and other property that had been taken away, and the following statement was elicited:—They had heard from other natives that an attack had been made upon Europeans; that the natives had taken a large quantity of sheep, provisions, and clothing; that one native was shot dead at the time, and at a subsequent period several others were shot by a party on horseback. They had not seen the sheep themselves, nor the place of attack; but they understood from some of their friends that we should reach the place in six hours, and from others in two days' march. On the 14th of June our Murray natives refused to accompany us any further; they had been with us a distance of 50 miles, and deputed to act for them others in whose territory we were marching. On the 18th—176 miles from Adelaide—we met 26 male adults, assembled by one of the interpreters, who had gone in advance two days before. They expressed a friendly feeling towards us, and were particularly anxious to clear themselves from all participation in the attack upon Mr. Inman. We crossed Lake Bonney on the 19th, and Mettelittela Yerta (Thief Land). In the afternoon of the 20th, when pitching the tents, fourteen natives were seen, nine on the distant and five on the near banks of the river. The latter were approaching our encampment; but were unfortunately rushed upon, with intent of making them prisoners, by a party in our rear, who had been in search of some strayed cattle. They at once plunged into the water, and swam to the opposite side. We tried, through our interpreter, to entice them over, promising to supply them with food, and not injure them. They said they would visit us in the morning. They did not come according to promise, so at half-past 8 o'clock we sent those in advance who had been with us some days to endeavor to obtain an interview with others that might be found with the sheep. At 3 o'clock we arrived at the junction of the river with the Murray, and saw a group on the opposite banks of the rapid. Our interpreter inquired if they had seen those whom we had sent in advance, and they said "no." After conversing for two minutes we were leaving them, when Mr. Hawker came up from the drays, stating that he had seen some natives at the place we had just come from. We immediately returned; but only saw five on our side of the river—four that had been sent on in advance, and one of the guilty tribe they had persuaded to approach. This one had many questions put to him regarding the sheep, How many had been killed? where we should find them? and did they shepherd the sheep? all of which the two following days proved had been falsely answered. This individual had received a ball through his thigh, the wound of which had just healed. We treated him with kindness, supplied him with food, and invited him to sleep with our Adelaide boy, a little distance from the tents. The Commissioner of Police promised him blankets and clothing if he would point out the guilty party, which he agreed to do, promising at the same time to bring all his tribe to us in the morning. On the morning of the 22nd the native was again questioned about the sheep. He said they were in a north-eastern direction from the camp, and recommended the drays and tents to be taken half a day's march forward, and said we should meet the sheep, a large herd of cattle, and three drays, in the possession of Europeans. He was questioned over and over again about Europeans being in our advance, and he invariably answered they were, and had come from Sydney. Just before the police were ordered to march a bullock driver came to the camp, and presented some sheep bones that had been found on the opposite side of the rapid. The natives that had accompanied us for several days before, and the stranger they had brought the previous evening, appeared to be much intimidated. They wished to leave us, lest they should be shot; but we distinctly told them they should not be shot. This assurance appeared to allay their suspense for a time. A little after 8 o'clock the party marched, and we

requested our guides to walk immediately before us. They did so a short distance, and then inquired if they might cross the creek, and meet us in the evening. It was thought desirable to allow them, as they had been faithful on the previous day. They described the road to our Adelaide boy, and told him to continue until he met with Europeans. At 12 o'clock the drays halted, and the tents were pitched for the night. At 1 o clock the mounted party continued their march, and at half-past 2 met Mr. Langhorne's party. Their condition excited the commiseration of all present. Their dray was in advance. The bullock driver was nearly naked; on the front of the dray sat a stockkeper, who had been speared in the leg; and in the body was lying Mr. Millar, the overseer, in a state of intense suffering, from spear wounds in different parts of the body. They expressed their delight at seeing us, especially as their number had been reduced by the murder of four out of sixteen, and their firearms were in bad condition. Mr. Millar was requested by Major O'Halloran to describe briefly the place, manner, and cause of attack, which he did, nearly in the following words:—"On Sunday, the 20th, about half-past 11 o'clock a.m., when nine men and myself had just crossed our provisions and drays over the Rufus, we were surrounded by a party of 500 natives, and, when reloading the drays, the blacks rushed towards us, and commenced throwing waddies. We had only six muskets, and two of them would not go off. The natives soon began to throw spears, and we commenced firing amongst them. The fight lasted about twenty minutes, and the result was the death of four of our party, and five blacks. We had more muskets with us; but they were in possession of those who were tending the cattle. Mr. Millar's feelings here prevented him from continuing, and he was recommended to reach our encampment, where his wounds would be dressed, and suitable medicine administered. He has suffered greatly from his wounds; but at the present date he is doing well. On our returning to camp, a distance of six miles, a bullock driver reported having found the carcases of 200 sheep. June 23rd—We started early in the morning, in search of Mr. Inman's sheep. The mounted party opened out, and examined the whole portion of land between the banks of the Murray and rapid. One mile and a half from the camp many native huts were seen, strewed with skins and bones. The number slaughtered were estimated at 1,000, and the number of natives to have been present, 500. The whole day was occupied in the search. Only thirteen natives were seen, and no prisoners taken, as they dived into the water the moment they were approached. After the country had been so thoroughly searched we all were of opinion that no sheep were remaining. June 24th—We visited Mr. Langhorne's crossing-place on the Rufus, and found one of the bodies lying on the banks of the river. The abdomen and chest were cut open, the lower jaw fractured on the right side, and several severe contusions on the head. The place of attack was about 20 miles distant from where Mr. Inman had his encounter, and the attack was undoubtedly made by the same tribe. There were no natives seen within five miles of the spot. At daybreak on the 25th eleven were seen on the opposite side of the Murray. I took the Adelaide boy with me, and asked them to come over to us, not hinting in any way at the recent encounter with the whites; but they said they were too much afraid. I inquired why; and they said, lest they should be shot. I repeated the invitation several times, assuring them that there would be no shooting; but they replied—"No, we dare not come." At 9 o'clock we left the Murray again for the Rufus, and after interring the body we found on the previous day, the detachment was divided into two parties. One crossed the river, and each opened out to search the country on both sides, as far as Lake Victoria. There were thirty natives seen; but as the parties approached the water they took to their canoes, and went upon the lake. In conclusion, I feel greatly disappointed that the instructions given to me by His Excellency have not been fully carried out. I have really had no opportunity of inquiring from the natives themselves the real cause of the contest between the two populations. The question how Mr. Inman's party and the natives came into collision was put to the man with the wound in his thigh; but he replied that the natives were following Mr. Inman, and the party left the sheep from fear. The same question was asked our guides at Dead Man's Flat, and they said, "Because those men are notorious thieves, we recommend you to shoot them." I cannot place much confidence in either of the above answers.

The first was evidently given to clear himself and all connected with him, and the second is such as is generally obtained from uncivilised people. One individual will at any time implicate another to exonerate himself.

We are now on the road home, and have travelled sixty miles from Langhorne's ferry on the Rufus. I have the honor, &c.,

M. Moorhouse, Protector of Aborigines.

A. M. Munday, Esquire, Private Secretary.

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Adelaide, July 12th, 1842.

Sir—I have the honor to inform His Excellency the Governer that I arrived in Adelaide on the 9th ult., from the expedition to the Murray, and continue my report from the 30th of June, the date of my last. July 1st—We encamped three miles south-west of Lake Bonney, on the territories of a tribe who professed to be friendly on our march up the river. In the evening six male adults came to our encampment. They were asked why they dare approach. They said, "Because we have nothing to fear, as we have not injured the Europeans." On the following day (2nd) we marched seven miles, and in the evening three strange natives came to us. Through the Adelaide boy I conversed with them for an hour, about their country, means of subsistence, catching game, &c., and when leaving them for the night they inquired if I, or any of the party, wished to have their women brought. They said all the white people they had seen before had had their women brought for the purpose of sexual intercourse, to whom the Europeans gave flour, animal food, and clothing. At Dead Man's Flat, on the 5th of July, one of the guides that left us on the rapid, made his appearance. Major O'Halloran made him a prisoner for his clandestine departure from the detachment on the 22nd of June. He was made to understand that he would be taken to Adelaide, and there kept for a while, and that if his tribe interfered with the overland parties he might not be allowed to return to them. The same was told to all who visited him after he was taken prisoner. The statements given to me on the 2nd I have every reason to belive. The Europeans themselves admit their correctness. Fourteen months ago the Rev. Mr. Teichelmann and myself were inquiring of a Sydney native, who had travelled the overland road twice in two years, and he said it was becoming dangerous for Europeans to come overland. He said the blacks were becoming enraged with the whites, for the latter had used the women of the former, and much abused them. The abuse, he explained, consisted in the Europeans promising the aborigines food, clothing, and tomahawks for the use of their females; but the Europeans did not fulfil their promises. After gratifying their passions, the women were turned out late in the evening, or in the night, and instead of the men having their promised reward, they were laughed at and ridiculed. Mr. Millar's statements support indirectly those of the Sydney native. He said—"This is the third time I have come overland from Sydney. The first time I came the natives were of great assistance to my party; they helped to drive our cattle for many miles; they did not attempt to steal or take anything from us. The second time they were more bold; they would pilfer and steal from our encampment, and in the night they several times crossed the Murray, and speared the sheep, so that the shepherds were obliged to fire upon them. I never saw them attempt to attack the drays before this present time." Indiscriminate shooting, according to our present knowledge, does not appear to deter the aborigines on the Rufus from attacking drays containing provisions, clothing, and implements, &c. It is the opinion of many colonists that this expedition, having refrained from shooting, has tended to encourage rather than intimidate the aborigines in acts of aggression and outrage. This must of necessity remain as an opinion, as no direct proof can be brought to establish it as a fact. To confirm this I may give the treatments of two parties attacked at Langhorne's Ferry before Mr. Langhorne's party.

Nineteen months ago the drays of a cattle party were attempted to be taken at this very spot by a group of natives. Ten men on horseback, all supplied with firearms, were on the banks of the river at the time, and repelled the natives at once by firing upon them. The natives retreated as soon as they saw one or two of their tribe shot: but they were followed for about fifteen miles by those on horseback, and firing kept up the whole time. Thirteen months ago a similar encounter took place on the same spot, and the natives were routed with considerable loss.

As they have been victorious in the two last contests with Europeans, there appears at present no means of preventing further collision but strong numerical force in overland parties. If their force be numerous they would be at once awed, as they evidently were when the police force approached.

The overland parties have not acted judiciously in allowing the native women to be brought to their encampments. It was an intimacy that encouraged the native at once to require something at the hands of the Europeans. When he received food or clothing he was acquiring a taste for food that could not be obtained in his savage state, and there can be no wonder that when he sees it in the possession of others he should take it by force, unless there should be sufficient strength to resist. Mr. Millar and all his party believe that had they left their dray, with its provisions and clothing, there would not have been a single European wounded.

I have the honor to be, Sir,
Your obedient servant,
M. MOORHOUSE, Protector of Aborigines.

A. M. Munday, Esq., Private Secretary.

—o—

Lake Bonney, 19 miles from Adelaide, September 4, 1841.

Sir—I have the honor to inform His Excellency the Governor that the expedition, consisting of twenty-nine Europeans and three aborigines, sent from Adelaide on the 31st of July to meet Mr. Robinson and others on their route from Sydney, is now on its return, having been effectual in rendering all the assistance that was necessary to whom it was designed. I joined the detachment fifty miles from Adelaide, on the 4th of August, and upon reaching the "Pound," early on the 7th, I had all the party assembled to read the instructions given to me by His Excellency, and to explain to each the nature of the expedition and the duties they would be expected to perform. There were several natives there, and although within a mile of our tents did not visit us. Our natives, however, visited them, and on their return in the evening said they had received some important reports. Their friends had informed them that all the natives had gone up the river, in consequence of an individual coming down and recommending all to congregate and attack a party coming from Sydney with bullocks, sheep, clothing, &c. I was at a loss how far to believe the report, but as we travelled along the Murray we noticed a scarcity of native encampments, which led me to give probability to the story. In passing over a distance of ninety miles we only saw one place where natives were living. The number consisted of twenty-four old emaciated men and women—such as were not able to travel. I inquired where the young men were—they replied higher up the river. On the 18th we halted for the night three miles to the south of Lake Bonney, and our Adelaide natives took me, the Sub-Inspector of Police, and a volunteer gentleman, to a creek two miles distant from our tent, where we saw 105 of their brethren. Some were much intimidated at our approach. Several women placed their children upon their backs and ran into the water. A few adults seized their spears and stood firmly by their huts, whilst two, whom I saw on a former visit, came to me and inquired if I did not recognize them. They show great anxiety to be on friendly terms with us, and said that they could prove to us that they were not guilty of spearing European property. They said there are three horses grazing near our habitation which we could spear at any time, but have refrained in order to keep friendly with the white man. They took us through a belt of scrub and showed us the horses within 400 yards of a hut. On the 19th rose at daybreak, that we might commence our march at an early hour. At 9 o'clock the cattle were all brought in, and at half-past were yoked ready for starting. Four of the natives that were seen the night before came to us and strongly advised us not to go on, as there were many natives two days march in our advance, occupied in preparing shields, and other implements of war. One of those present had come from their encampment two days before, and said they would attack us. They were full of wrath (turlabutto), and would take our provisions and clothing. I desired him to accompany us, but he would not. This interview had a bad effect upon those that accompanied us from Adelaide; two of them turned aside from the road, professedly to hunt, but did not return. Fortunately, however, we had a third upon one of the drays whom we did not suffer to escape. We reached Tolmer's Flat, twelve

miles to the north-east of Lake Bonney, on the 19th, and on the 20th halted to rest our cattle. We were then in the district of the hostile people, and had the first instance of aggression that I had witnessed on the Murray. The party was at drill in the morning, and the sheep that had been brought with us as supplies were permitted to graze without a shepherd. As soon as drill was over the shepherd went after his sheep, and greatly to his surprise found one with a spear in its side. The native who threw it was seen, but could not be approached. After this we had some difficulty in keeping our Adelaide interpreter with us. As he went along the river he made many inquiries from those on the opposite side. He frequently asked me how far we were from Lake Victoria, because he was told that we should be attacked there. He persuaded three to go along with us, whom we supplied abundantly with kangaroo, and suffered to sleep at our encampment, charging them not to move about in the night, lest the four guards that were on duty should shoot them.

Pangki Pangki (our Adelaide interpreter) said by all means have drill every day, that the strangers may see the superiority of muskets over spears, shields, waddies, &c. On the 25th Mr. Shaw had a tree marked at a distance of fifty yards, and had a single round fired at the mark, allowing three seconds between the firing of each shot. Pangki Pangki said—"This pleases me, and the constant fear that possessed me is now gone." The three that had been with us for several days were terrified, and proposed going before us to the Lake to describe the European powers of warfare. I wished them to do so, and hoped that their statements would be regarded. On the 27th, as we were only five miles from the Lake, I had the party assembled to repeat my instructions. Each individual was distinctly told that no firing could be allowed until the Sub-Inspector of Police gave the command. I advised them in cases of attack from the natives to use every exertion to protect our drays. At 9 o'clock we marched, and in an hour and a-half saw two gentlemen on horseback (Mr. Robinson and Mr. Levi), on the opposite side of the Rufus, one mile below Langhorne's Ferry. We saluted them heartily, and inquired if their party were all safe. They replied that both their persons and their property were uninjured, although they had been attacked on the previous day by a party of 300 blacks. Mr. Robinson continued, that about midday, as they were driving the sheep and cattle along the road, they observed at a distance of about 100 yards a number of blacks. He suspected that their movements were hostile, and accordingly ordered all the property to be collected into as limited a space as possible. Seven men were set to guard the cattle and sheep, and nineteen well armed men—ten mounted and nine foot—to the front. Whilst they were doing this the natives had formed themselves into a semi-circular line, each flank not being more than thirty yards from the sheep. The Europeans formed into a single line and commenced firing, and continued till they had fired eight rounds each. By this time the natives, not having approached sufficiently near to spear the sheep, had lost five of their number and ten wounded. The party being two miles from the Rufus continued their march, and encamped at Langhorne's Ferry.

After narrating the previous day's adventure Mr. Robinson inquired where he could cross the herds and drays, as he was reconnoitreing the river and intended to cross immediately. He had just been up to the Lake, but the Rufus at its junction with the Lake was too broad and too deep, therefore he should try the Ferry.

The Sub-Inspector of Police, a volunteer gentleman, and myself, rode in advance of our party along the Rufus as far as the Lake, and greatly to our surprise discovered a large mob of natives running towards us, each bearing his implements of war. We hastened to our party and communicated what we had seen. We had the drays placed on the banks of the river, and formed the constables into a line two deep, in order to protect them. In half-an-hour after the natives were seen in the scrub about half a mile from us, intending evidently to commence an attack. I then gave the command of the party to Mr. Shaw, the Sub-Inspector, and said he might issue such orders as he thought necessary for our safety, and the overland property that we had to protect, urging him strongly not to allow any firing until I had spoken to the hostile natives. I requested Pangki to accompany me in advance, and after proceeding 400 yards from the Ferry the natives that had left us three days before plunged into the water and came to us. I asked them the result of their interview. They answered that the Lake

people would not listen to their advice. They knew the Europeans had tomahawks, blankets, and food, and they were determined to take them, let the consequences be what they might. I took the two natives to the Ferry and recommended them to sit there until the contest was over. Mr. Shaw's party on the western, and Mr. Robinson's on the eastern side of the Rufus, now advanced and commenced firing. The natives were almost instantly thrown into confusion, one hundred running into the scrub, and about fifty into the water, with an intention of concealing themselves in the reeds. The Europeans followed them to the water's edge and continued the firing for about fifteen or twenty minutes, and the result was to the natives death of nearly thirty, about ten wounded, and four (one adult male, one boy, and two females) taken prisoners, and, to the Europeans, one individual (Mr. Robinson) speared in the left arm. As soon as there was the least probability of taking prisoners the command to cease firing was given and immediately obeyed. More might have been taken if we had carefully examined the reeds, but we were prevented doing so by hearing a loud noise at the drays, as if the natives had rushed upon them. Those who remained in the reeds escaped during our absence. Instead of pursuing them, all hands were employed in crossing the cattle and sheep. At 11 o'clock on the following day everything was safely got across, and before proceeding I had all the constables assembled, armed, surrounding the prisoners, and I spoke to the latter in the following manner:—"You have been captured in retreating from a contest your own tribes were guilty of promoting. You were advised—strongly and perseveringly advised—by your aboriginal allies not rashly to attempt what you had no probability of accomplishing; but you disregarded the advice, and two of you, with many others that escaped, are now experiencing the consequences. From the contest on the previous day you may learn two lessons—first, the immense superiority of the white man over the black in his movements of defence; and second, the destruction of life which took place was not to gratify a destructive propensity, or your lives would not have been spared, but to protect that property which the black man wished unlawfully to obtain. The white man, in this instance, has shown as much lenity as could have been expected; and to convince you of his benevolent intentions, I will, by virtue of instructions given to me by the highest authority in the province, request that you two who are wounded be allowed to return to your friends. The woman whose husband was shot, and who was rescued by the Adelaide native, has consented to become his wife, and to accompany him to town, and may be allowed to do so; and the male adult, I must inform you, I cannot liberate. He will be taken to Adelaide, and kept there for a while, and it will depend upon his tribe what treatment he receives. Should they again attack parties on their road from Sydney, he may possibly be put to death; but if they should be peaceful and quiet he will be allowed to return to them in safety. Should you at any time meet with outrage or insult from Europeans, I advise you, as your protector and friend, not to attempt your own defence. The Government has promised to listen to any charges you may have to prefer, and for all aggression upon your rights, you are promised immediate and satisfactory redress."* I then formally took the two wounded prisoners, after supplying them with a day's provisions, and said they were at liberty to return to their friends. I tried particularly to impress them with the idea that we were wishful of living on peaceful terms with them, and requested them to bear in mind that the prisoner was taken as a guarantee for their future conduct. On the 29th the wounded prisoner escaped and leaped at once into the river; he had several shots fired at him whilst swimming across, and was wounded in the left arm and lower jaw. He was followed across the river by three Europeans and re-taken. I recommended every group that I saw along the River Murray never for the future to visit the encampment of the overland parties. They were enraged at being attacked three times in succession, and in their rage they may shoot all the blacks that they may see. I hope to bring several males with me from Lake Bonney, and by showing them a European settlement, with numbers of natives living there in perfect safety, I think it may have a good effect in convincing them that the whites are not to be trifled with.

I have, &c.,

A. M. Munday, Esq., Private Sec. M. Moorhouse, Protector of Aborigines.

* Mr. Moorhouse would speak to the natives in the Adelaide language through an interpreter. He spoke both the Adelaide and Moorundee languages—the former fluently.—[Ed.]

Aborigines' Location, September, 13, 1841.

Sir—I have the honor to inform His Excellency the Governor of my return to town from my visit to the Rivers Murray and Rufus. My report of the encounter with the natives, forwarded by Mr. Robinson to His Excellency, gave a general statement of facts as they occurred, in consequence of the short notice I had to prepare. A more detailed account may, therefore, be acceptable to the Government and the public in general. I then stated that upon reaching the Pound (the first point where the road from Adelaide touches the Murray) I heard of the hostile intentions of the natives—that all the young and vigorous had gone up the river; and my own observations confirmed the statement. At Lake Bonney, the north-eastern boundary of the territory of those living on peaceful terms with Europeans, I saw where 100 natives assembled, apparently for the purpose of having an interview with us, and warning us of our danger in approaching Lake Victoria. They all advised us to return to Adelaide, as they knew we should be attacked, and probably murdered. One of them distinctly said that he had just arrived from visiting the blacks sixty miles higher up the river, and they informed him that they would attack the next party coming overland, and for the purpose they were all preparing warlike implements of every description. He also informed us that our numbers in comparison with the aborigines were so small that the latter were sure to be victorious. This information completely intimidated our Adelaide natives, two of whom, as I reported before, left us. The same feeling in a degree was produced amongst the Europeans; but they felt it their bounden duty to proceed, as they intended to render assistance to those whose lives were likely to be placed in imminent danger. From Lake Bonney to Lake Victoria the distance is seventy miles, the first fifty of which we had three Murray natives with us, and they said we should be attacked. These are three that saw the Europeans fire at a marked tree, and endeavoured to pacify the Lake Victoria people after witnessing the use of firearms, and European mode of applying them. Notwithstanding the efforts of these three to persuade the Lake tribes to desist from their schemes of attack, they would not listen. They had been successful in taking 4,000 sheep from Mr. Inman four months before, and all the clothing and provisions, besides killing four men of Mr. Langhorne's party two months after, and were much emboldened in consequence. They had made an attempt at taking the 6,000 sheep from Messrs. Robinson & Phillipson, on the 26th of August, the very day before they attacked us. At 10 o'clock on the morning of the 27th, when on Lake Victoria with Mr. Shaw and a volunteer gentleman, we saw the same people, armed with spears and shields, rapidly approaching us, and had to retreat for the safety of our lives. Being on horseback, we reached our drays in ten minutes. The natives pursued us, and when in sight of us again we were with our party, consisting of twenty-nine Europeans from Adelaide, and twenty-six from Sydney. This force did not seem to alter their determination. Encouraged by former success they gradually approached, drew themselves into a single line, armed with spears and shields, and their chests and faces ornamented with white chalk, indicating war. Their gradual advance, and the determined manner in which it was made, required measures for the safety of the Europeans to be adopted. Pacification I thought the most desirable, and took the interpreter with me in advance, to inquire into the cause of such dispositions towards the white people. I had little intercourse with them, as Pangki Pangki would not expose himself within spear-throw of his enemies. I only received the message sent by the three who had been with us two days before, which was, that the Europeans had food and clothing, and they would take them, let they consequences be what they might. Had I approached without the interpreter I could have effected no good, as their dialect is so totally different from that spoken in Adelaide that I could not have made myself understood. It would have been incurring a risk disproportionate to the advantage. At this juncture there was resistance or certain death before the Europeans, and to have withheld the permission to fire any longer would have placed their lives in jeopardy, and the liberty taken in self-defence. The firing commenced before spears were thrown, on account of the inequality in numbers between the two parties. The natives were at least 150 strong, while the Europeans had only thirty-six that could be spared apart from the sheep, cattle, and drays. Some natives had two or three spears each, every spear being equal to a musket, if sufficiently near an object to be thrown; and to have waited until the natives were within that distance would have been to expose the Europeans to certain defeat.

The natives were thrown into confusion shortly after the firing commenced. One hundred disappeared altogether in the polygonum scrub, and the rest took to the river. Mr. Robinson was the leader of his party, and in following several he had seen on the Rufus he was speared in the arm by one who was concealed in the reeds. This caused him to examine the reeds, and in doing so he detected a group of thirty concealed there. He pointed out the group with their spears, within a few yards of the side of the river, where the Europeans were passing. They were fired upon, and about ten shot, and the remaining twenty we left there. Whilst the firing was going on the Europeans had to bear in mind that 160 had gone into the scrub not more than twenty yards from the river, and whether they had run off altogether, or had concealed themselves there, was not known. This caused the firing to be continued longer that it otherwise might have been upon those on the river. Had they escaped they might possibly have reinforced those in the scrub, and surrounded the Europeans in such a manner as to have either killed or driven them into the river. My position as a magistrate on this occasion I conceived required the strictest impartiality in judging of this distressing scene, and my conviction is that the natives in this instance were in fault. They were determined, at all risks, to cut off every white man, to be enabled to procure the property. The contest could not have been avoided, and the result to the natives was so serious, when compared to that of the Europeans, there was reason to believe that more lenity would have been attended with more slaughter, as they would have attacked again. In accompanying the overland party 130 miles down the Murray I had the opportunity of witnessing their treatment of those natives that visit their encampment. In the afternoon of the 27th, a few hours after the affray, one of our shepherds applied to the Adelaide native for permission to have intercourse with the wife that had been taken prisoner. The native asked me if it would be allowed. I replied, "No," and expressed my regret that he did not at once deny the European. As soon as I had answered the native I spoke to the shepherd to the same effect. At that moment I was invited into Mr. Robinson's tent to examine his arm and dress his wound. I dressed his wound, and was about twenty minutes with him. During my absence this shepherd referred to had taken the woman out of her hut, much against her will, and effected his purpose. Another shepherd, immediately after that, had intercourse with her by her own fire. On the 5th of September another scene, more open than the above, occurred. About fifty natives, including men, women, and children, encamped about half a mile from us. As is their wonted practice, the shepherds went to them, and agreed for the women, promising to give their husbands meat and clothing as remuneration. Mr. Phillipson heard of the shepherds being with the natives, and informed me of what was going on. I accompanied him to the huts, and found three of them having intercourse with the young females in the presence of several other Europeans. I threatened them with punishment; but they said there was no law against such practices, and they should not regard any commands from their employers to that effect. Messrs. Phillipson & Robinson reprimanded their servants; but they still replied that they would do the same again as soon as opportunity presented itself. There were several natives accompanying me from Lake Bonney to Adelaide; but I doubt whether they will reach Adelaide, on account of the incessant application for their wives by the Europeans. When I left the party I placed a sentry at the native hut during the night, and ordered every person who visited the females to be taken in charge by the police. These breaches of moral rectitude on the part of the Europeans have, I fear, been the source of so many disasters to the overland parties. I inquired of our guides why the people on Lake Victoria were about to attack us. Was it to retaliate past insults from the white man? But they said not; it was for the sheep and clothing which they so much desired, and they acquired a taste for this food and clothing from the rewards given to them for the use of their women. From the disposition of the natives manifested on the lake, I am of opinion that unless there be a European station there, or the overland parties come in greater numerical strength, scenes of warfare and bloodshed will occur. A number of Europeans stationed in that district for six or twelve months might be a means of establishing a friendly relation with them, or if greater numerical force be made practicable, I should strongly recommend the appointment of an individual to accompany each party, invested with power to punish all breaches, moral or legal, that may be committed during the journey.

I have, &c.,

The Hon. the Colonial Secretary. M. Moorhouse, Protector of Aborigines.

Wellington, 15th June, 1842.

Sir—I have the honor to report that on the 8th ultimo, whilst at Wellington, I received your instructions to proceed with Mr. Shaw, Sub-Inspector of Police, and three constables, to Bonney's Waterhole, where a European is alleged to have been murdered by the natives.

We reached the Waterholes on the 11th, and on the 12th proceeded in a south-easterly direction as far as the Coorong, a distance of about thirty miles.

We there found the encampment of the three Europeans who were on the road overland to Port Phillip. One hundred yards to the eastward of the encampment we found part of a skeleton, recognised by the hair of the head to be that of McGrath. The wild dogs had taken away the arms, collar and blade bones, and left foot, gnawed off the cartilages of the ribs, and completely stripped the bones that remained, with the exception of the skull-cap. The frontal and right temporal bones had been shattered to pieces during life, as the wounds and extravasated blood fully prove. After having carefully examined the bones, and especially the fractured parts about the head, we deposited them in a grave, about three feet deep, on the evening of that day, and commenced our march homewards on the following morning. A thorough search has been made by the police on the eastern side of the Murray and Lake for the perpetrators of this melancholy act, but it has not been successful; they are on the south side of Lake Albert, where the police cannot approach, but the natives at Wellington have promised to find out the murderers and bring them to the police station at the crossing-place. In consequence of this outrage I have not distributed all the blankets that I had with me for the Wellington natives. I told them that they would be given to those who might bring in the guilty natives. The four natives implicated in the affair are well known. One is a boy who has lived eighteen months with Europeans, and understands well the use of firearms. On the 8th ult. he was heard by two of Mr. McLeod's shepherds shooting wild ducks and swans on Lake Alexandrina. It is supposed that the guns and ammunition proved a great source of temptation, and especially to the boy, who is acquainted with their application.

I have, &c.,

The Hon. the Col. Secretary. M. Moorhouse, Protector of Aborigines.

[The murderers of McGrath were afterwards taken and punished. The natives say that he was murdered after an altercation about the payment of some men whom he had employed. The daughter of one of the murderer's is still living: the wife of another, and son (named Loru Nompo), are still living—and the son's children. The granddaughter and great-granddaughter of another of the men implicated are also alive. The spot where the murder was committed has ever since been called McGrath's Flat.]

LETTERS of ABORIGINES EDUCATED in the MISSION SCHOOLS.

At the end of this volume will be found a few specimens of the epistolary style which has been attained by young natives who have been instructed in the native schools of this colony.

The first is by John Wilkins, a half-caste, who was instructed at Point Macleay. In it he gives to the writer—his employer—an account of the reason for his absence from work, and an account of his brother's death. This young man is very intelligent, and has learned rough carpentering, which he follows as his trade. He is now about 26 years of age. He has been a consistent Christian for ten years.

No. 7.—Hunting Kangaroo.

Drawing by "Yertabrida Solomon," an Aboriginal of the Coorong, in 1876. [From original in possession of Rev. Geo. Taplin.]

SURVEYOR GENERAL'S OFFICE, ADELAIDE. *Frazer S. Crawford, Photo-Lithographer*

The natives who can write largely avail themselves of the facilities afforded by letter writing and the post office as a means of communication between distant friends. I have also heard of love letters between young people who were attached to each other.

The remaining letters are contributed by Mrs. Holden. The following very interesting memorandum, also, is from the pen of that lady:—

"Agnes Bates was a full native of South Australia, a good Christian, faithful girl, and never forgot her friends; she was baptized, and shortly before her death, from consumption, received, at her own request, the Holy Sacrament of the Lord's Supper. This was only a few days before her death. My husband, the Rev. R. W. Holden, had, at her desire, placed some money of her wages which she did not then require in the Savings Bank; but when her protracted illness prevented her earning more, and when she felt her end drawing near, she earnestly requested Mr. Holden to see Mr. Carlin (now deceased), storekeeper, and pay him from this money in the Savings Bank. It was only a small debt, yet it troubled her. Her wish was carried out, Mr. Holden's attention to it being one of his last official acts in connection with Poonindie. The 'Elsie' and 'Ben' mentioned in her letter were her little brother and sister; to Ben she was particularly attached. Both children, after a time, came to Poonindie, but were, like their elder sister, delicate. After Agnes's death, little Ben never showed any cheerfulness, eventually kept his room, and sank rapidly; Elsie, too, is since dead.

"Mary A. Wowinda was a full native of West Australia, 24 years old; she married a Sydney native.

"Louisa Connolly was a half-caste, from West Australia, 18 years of age."

VOCABULARY OF THE "NARRINYERI" LANGUAGE.

Above—Kerau Kiath [Murray].
Abducting—Pettin.
Abundance—Ngruwar.
Abundant—Ngruwar.
Abusing—Ngaiyuwun.
Aching—Wirin.
Accompanying—Wallin.
Adultery—Moruldun.
Adulterer—Moruldamalde.
Afraid—Blukkun.
After—Ung.
Again—Kangulandai, Munganye.
Again—Unganyi [affix].
Aged—Yande.
Agent—Urmi [affix], amalde.
Ago, long time—Kaldow, Klauo.
Ah!—Yakkai! Takkanah!
Alarm—Blukkun.
Alive—Tumbe, Tumbewallin.
All—Ngruwar.
Almost—Ngak.
Alone—Knotyerai [affix], Naityi.
Also—Inyin [affix], Inye.
Always—Kaldowamp.
Anger—Ngraye, Ngraldi, Ngragge.
Angry, to be—Ngrakkuwallin.
Ankle—Tunge, Thunggi [Point Malcolm].
Anointing—Tyetyin.
Another—Kangulun, Kityur, Yam, Yamminye.
Another one—Yamminuwar.
Ant—Prilde.
Ancient—Ranwul.
Angling—Werkin.
Answering—Werentun.
Ant, bull—Kotbityerowe, Nalgarmyeri.
Anxious for anything—Parpin mewe.
Any—Hii, Hii, onom takuramb? (Have you any food?)
Any—Hiau, Hiau, mam? (Any fish?) [Meyer].
Aperture—Merke, Perke.
Apart—Yinbaikulun (to go away, apart).
Apart, a place apart—Konkinyeri.
Appearing—Terpulun.
Arise—Prak-our.
Arising—Prakkin.
Arm above elbow—Tyele.
Arm, lower—Puthawing.
Arm-pit, or bend of the arm—Ngiakkai.
Arms, to carry in the—Pandin.

Arranging—Yuppun.
Arriving—Puntin, Tainbarilin.
As—Luk.
Ascending—Wangkin, Loru.
Ashamed—Kulyulainkin, Kulgulankin.
Ashes—Wirratye, Bruggi.
Asking—Reytyunggun, Wankin, Kurrin, Raraityungun [begging].
Assembling—Yuntuwarrin, Torarin.
At—Warre.
Attacking one man simultaneously—Throttun.
Aunt—Barno.
Autumn—Marangani [time when stars called by this name appear].
Avaricious—Pulkeri, Pilgeruwallin.
Avoiding a missile—Kopulun.
Awakening—Tumbelin.
Away from here (place of the speaker)—Andek [affix].
Away—Konk [away from anywhere].
Away, apart—Konkinyeri [by itself].
Away, to send; to make away—Konkuwarrin.

Baby—Milyaliy Tinyeri (lit., offspring); Partumbe Kelgalle, (lit., caterpillar).
Back—Yari.
Backbone (spine)—Polgumpi, Ngiampi.
Back of the neck—Nenenggi.
Backside—Lewurmi.
Bad—Wirrangi, Brupe.
Bag—Punauwe, Turtauwe, Mererke.
Bagging (putting in a bag)—Wautyin.
Bald—Kunkundi, Tande.
Ball—Pulyugge.
Bandicoot (spotted)—Mikurri.
Bandicoot (common brown)—Punkunduleol.
Bark of trees—Yorle.
Barking (as a dog)—Ronggummun.
Barter—Munmunde (an equivalent).
Basket—Koye.
Bat *(vespertilio)*—Lottheggi, Yarunmundule.
Bathe—Pullun.
Battue of kangaroo—Konkonbah.
Bay—Thalme.
Be off—Loru, Ngopour, Loldu.
Beams of the sun—Tyelyerar.
Bearing offspring, or fruit—Punden.
Bearing in the arms—Tuppun, Punden.
Bearing on the back—Lammin.
Beard—Menake.
Beardless—Mokare, Tolai
Bearing children—Pindattulun.
Beating—Mempin, Marnmin.
Beating the plangge[1]—Plangkumballin.
Beating the tartengk[2]—Tartembarrin, Tilalpundun.
Beating time—Winamin.
Beautiful—Nunkeri.
Because—Marnd (Marnd-ityе, because), Hil-amb-uk.
Becoming—Wallin [affix].
Bed—Yoyangi, Tudhuki.
Before (time)—Ungunai, Ungunel, Ungul (as, "Ungul ityе trelin ngrege").
Before—Ngunkura.
Before (in front of)—Ngunggurank.
Begging—Wankin.
Behind—Yarewar, Waiang, Karlowan.
Beholding—Nakkin.
Behold—Tumaquoi, Nak our, Tuyulu war our.
Believing—Wurruwallin, Wurruwarrin.
Belly—Mankuri.
Below—Moru.
Beneath—Maremuntunt.
Bending one's head—Meningkundun.
Bending, bowing, inclining the body—Meninkulun [neuter].
Bending—Kertun, Leewun.
Bend of a river—Ngarte.
Bending [transitive]—Menaikundun.
Between—Tarangk.
Besides—Anye [affix], Karnanye.
Bidding—Taiyin.
Bier—Ngaratta.
Big—Grauwe, Grantali.
Bird's-nest—Ngauandi.
Bird, small—Pulyeri.
Bit, a—Minti.
Biting—Ngolkun, Wirrawindun.
Bittern—Tarkoori.
Black—Kineman.
Bladder—Kaintyamande.
Blade of shoulder—Markulde.
Blazing—Towulun, Kuntun.
Bleating—Wirakulun.
Bless (to thank)—Kau kau.
Blind—Tonde.
Blood—Kruwe, Krui (declined—Kruk, Krukald, Krukangk)
Bloody—Kruwalde.

[1] The "plangge" is the native drum—a roll of skins, rolled up tightly, and beaten by the hand as it lies on the ground. [2] The "tartengk" are two sticks beaten together to keep time in singing.

Blowing (sound of wind)—Kurunkun.
Blowing (this is the act of blowing by a person)—Kumpun, Winkundun.
Blowing meat (as flies)—Tyinmin.
Blunt—Noway il lippin, Menarte.
Boat—Meralte, Yuke.
Board for throwing spear—Taralye.
Boil (an abscess)—Pukulie.
Bone—Partpate.
Boots—Turninyeri.
Bough of a tree—Muldi.
Bowels—Mewe, Waltyerar (inside).
Bowing—Meningkundun, [transitive] Meningkulun [int.].
Brain—Ngurangpar.
Branch, small (of a tree)—Ngarle Ngarl.
Brand, fire—Kene.
Bread—Krepauwe.
Breaking [transitive]—Luwun.
Breaking [intransitive]—Lulun.
Breakfast—Peggerambe.
Breakfasting—Peggerarin.
Breaking in pieces—Tipundun.
Bream—Tinuwarre.
Breast, woman's—Ngumpura.
Breast, man's—Mundi.
Breast-bone—Mundi.
Breath—Moldar.
Breathless (dead)—Piruwallin.
Breathing—Winkundun.
Breathing hoarsely—Ngrengkulun.
Brethren—Gelar, Lakalinyerar.
Bright—Ngorkulle.
Bringing—Morokkun.
Bringing in—Yappundun.
Bringing forth fruit—Ngarruwarrin.
Bringing forth young—Puntin.
Bring forth young—Ngarruwarrin, Dattulun. [Raminyeri.]
Broken—Yilin, Lulur.
Brother, elder—Gelane.
Brother, younger—Tarte.
Brother-in-law—Ronggi.
Bruising—Ngultun.
Bucket—Yirtuggi.
Bundle—Batturi.
Burning [transitive]—Kulkun.
Burning—Nyrangkin, Kuldun.
Burning hot—Klallin.
Burning through (as burning a hole)—Pombulun.
Burying—Kralin, Grauwun.
Bullock—Windawityeri.
Bush (the scrub)—Ngeragge.
Bustard—Talkinyeri.
Buttock—Piningi.
Building—Ngarrin.
By itself—Konkinyeri.
By—Il, ile [affix sometimes].
By-and-bye—Yun, Palli, Yuwunuk Ungutyun.

Calf of the leg—Kur, [dual, Kurrengk], Tungald, Tendi.
Calling (a. verb)—Kaikundun.
Calling (p. verb)—Kaikulun.
Calling (naming)—Krunkun.
Can (postfix)—Inyura.
Carrying—Thuppun.
Carrying in the arms—Panden, Plunden.
Carrying on the back or shoulder—Lammin.
Carrying on the shoulder—Yityumbarrin.
Carrying off—Pintamin.
Casting abroad, scattering, to destroy—Kilkilyarin.
Casting away—Throkkun.
Casuarina (the sheaoak)—Kolge.
Caterpillar—Kelgelli.
Catching—Nanbundun, Nananbundun.
Caught—Nanbundelin.
Catching hold of—Plunden.
Cawing—Wakulun.
Champion—Yoyangamalde.
Chalk—Nengkende, Boolpooli.
Charming (bewitching)—Millin, Ngadhungi.
Chaunting—Ringbalin.
Cheek—Make.
Chewing—Yayin.
Cherry tree—Panpande.
Chest—Munde, Tuldengk (lit., the fore quarters).
Chief—Rupulle (landholder).
Childless mother—Wirratye (a mother who has lost her child).
Child—Porle, Partumbe, Tyinyeri.
Child, father who has lost a—Waltye, Randli.
Chin—Ngulture, Numbe.
Choke—Tummun.
Cinders—Keni.
Circular—Lare lar.
Clay—Tyelde.
Clay (pipeclay)—Bulpuli.
Clean—Balpewallin.
Cleansed—Nyribbelin.
Cleaning—Nyrippin.
Clever—Munkumbole.
Climbing—Wangkin, Wauwangen.
Climbed—Wauwangelin.
Climber, a—Wauwangamalde, Mirte.
Cloak—Maiyinggar.
Close by thee—Munggai.
Close (to shut in)—Muriltpun.

Close the door—Muriltp.
Close (near to)—Tapangk.
Close in texture, fine—Kuranye.
Clothing (putting on dress)—Yuppundelin).
Clothes—Maiyingar.
Cloud—Tuppathauwe.
Cloudless sky—Wullun.
Club—Plongge, Kanake, Marpanye.
Cobweb—Ngilde.
Cohabiting—Tyinin.
Cockles—Kuti.
Cold—Murunkun, Mortun.
Cold, a—Nruwi.
Cold, making—Mortumindin.
Collecting—Torauwun, Torarin.
Colors—White, Balpi; Black, Kinemin; Red, Prolin; Green, Ngthummulun; red (orange shade), Milkurli.[1]
Come (p.p.)—Arndu. (Ngint our arndu—Do come here.)
Coming—Terpundun, Tanbarelin, Puntin (coming to).
Coming (p.p)—Pundin.
Coming down—Yorlun.
Coming in sight, coming out of—Terpulun.
Come here—Ngai our.
Come on—Yel ellai, El ourar.
Come down, he has—Lare ityc.
Come up, he has—Lalde ityc.
Commanding—Taiyin.
Concealing—Nampulun.
Conceal—Nampundelin, Nanampundun.
Constructing—Winmin, Ngarrin.
Conference, a conversation, a palaver—Yarnirumi.
Continually—Kaldowamp.
Contrary—Ngrelggi.
Contrary wind—Ngrelggimaiyi.
Continuing in one place—Tyintin.
Convicted, found guilty—Ngommi.
Cooking—Nammin, Merammin, Prempun.
Cool—Murunkun.
Coot, a—Kirli.
Cockatoo, white—Krante.
Cockatoo, black—Wullaki, Pillambe.
Copulating—Tyinin.
Corner—Ngarti.
Cormorant (black)—Yoldi.
Cormorant (black and white)—Puratte.
Counting—Tumpun.
Coughing—Ngrengkulun.
Cough—Memerangi, Ngingeranggi.
Cousin—Runde, Nguyanowi.
Covering up—Turelin.
Coward—Turi kalkir.
Cramp—Plowallin.
Crab—Karlye.
Cranching—Krompulun, Krompundun.
Crane (white)—Ragaralti.
Crane (blue)—Krowalle.
Crawfish—Meauke.
Cracking lice—Tilpuldun.
Crackling (as fire)—Tilpulun, Taramin.
Creeping—Maikin.
Crook (used for pulling *banksia* flowers)—Nanowande.
Crooked—Kulkuldi, Kutkuti, Kuluki.
Cross (ill-tempered)—Kunewallin mewe, Talkiwallin, Nyenunkun, Nyinkundun.
Crowd, a—Yunt.
Crowd—Marangane.
Crowding—Tokkun, Yuntuwallin.
Crying—Parpin, Nyerin.
Crying out—Taikundun, Ngangaranden.
Crushing—Tipulun, Wurruntun.
Curing—Nguldun, Patyuwarrin.
Cured—Nguldun, Ngrällin.
Curls—Lamaldar, Maldamaldar.
Cutting—Merippin, Drekin, Lippin.
Cutting pieces out, chipping—Drekin, Tultun.
Cutting the body—Munggaiyuwun.
Cursing—Naiyuwun.
Dancing—Ngrilkulun.
Darkness—Yonguldye, Ngende.
Daughter—Pangalarke (eldest), Ngarra.[2]
Dawn of day—Trelin ngreye, Trelin kalatte.
Day—Nunggi.
Day, the day after—Kinankurnunk.
Day, to-day—Hikkai nungge.
Day before yesterday—Kangulun nungge.
Dead, insensible, fainted—Piruwallin.
Dead, the—Grinkari, Pornbarni, Pornbornar.
Dead—Pornil, Meralde.
Death, or death-causing—Pornurumi.
Decayed, withered—Pentin, Mirramirildin.

[1] "Balpi" strictly means a light color, and "Kinemin" a dark color—not absolutely white or black. [2] "Ngarra" is only addressed by a mother to her daughter, but a daughter is never spoken of as "Ngarra."

Deaf—Plombatye, Nowaiy an kungun.
Deceit—Wininaru.
Deceiving—Yelpulun, Winin.
Deep (water)—Gauware, Kummun.
Deep water—Parnggi.
Deep water, going into—Yorlin.
Descending—Yorlun.
Departing—Nainkulun.
Delaying—Tortuwallin, Garalin.
Denying—Nanampundun, Tyirpin.
Desiring—Parpin mewe, Duwatyin.
Destroying—Ngoweyin.
Demented—Pilyaulun.
Devil—Brupe, Melape.
Dew—Pilepi.
Dead—Pornir.
Died—Porn il.
Diarrhœa—Prangpin.
Different—Malde.
Digging—Kaltin.
Diminutive—Muralappe.
Dirt—Pilbe.
Dirty—Pilbiwallin.
Disappearing—Ngokkun.
Discoursing—Yarnimindin.
Displeased—Kunewallin mewe.
Disobedient—Plombatye, Plombe atye wallin.
Dissatisfied—Nyenkulun.
Dissuading from—Kraiyelin.
Distant—Kummaiyem, Kuarun, or Ku un.
Disturbing from sleep—Bettulun, Brattulun.
Diver (a bird)—Marbangye.
Diving—Tirkundun.
Dividing—Threttin.
Dividing amongst—Trandararin, Peranbin.
Doctor—Kulduke, Wiwirremalde.
Doctoring—Patyuwarrin.
Dog—Kele, Wanbi.
Dog, wild—Turiitparni, Merkani, kel.
Down—Moru, Loldu (Down in).
Down (of birds)—Yunde, Ngupe.
Do n't—Tauo.
Down—Wald, Munggau.
Dragging—Yultun, Yultuld (p. p.)
Drawing towards—Yultun.
Dray—Thettherre. (From the sound of its motion.)
Drenching—Trippin, Yalkin.
Dream—Pekeri.
Dreaming—Peggeralin.
Dripping, or dropping—Trippin, Yanmulun.
Dried—Meraldi.
Dry—Tyiwi.
Dry, becoming—Tyiwallin.
Drinking—Muttun, Merendamin.
Drinking all—Yompun.
Driving—Pildin, Waiyin.
Driving fish—Krildulun.
Driving away—Trangkin.
Drowning—Mirpin.
Dry—Tyiwe, Tyiwalle.
Dry as dead wood—Meralde.
Drying up—Tyiwallin.
Drying—Puttamin.
Duck (black)—Nakkare.
Duck (mountain)—Wanye.
Duck (musk)—Pelde.
Duck (female musk)—Tilmure.
Duck (chocolate-colored)—Punkerri.
Duck, shoveller (large-billed and blue-winged)—Kalperri.
Duck (variegated whistling)—Korneok.
Duck moulting—Naunare.
Dung—Kunar.
Dunging [voiding excrement]—Menantin.
Dust—Mure.
Dying—Pornun, Pornunil.
Eagle—Wulde.
Each one—Yammiam.
Ear—Plombe.
Earth—Pelepe.
East—Gurra.
Eating—Yayin, Takkin.
Eating meat and vegetables—Tottumbarrin.
Eating greedily—Kungyuttulun.
Egg—Pellatti.
Egg, white of—Wyirre.
Egg, yolk of—Plorte.
Egg, laying an—Pindattulun.
Eh!—Ke! Keh!
Elbow—Kuke.
Eldest son—Pangali.
Embers—Kene.
Embracing—Plunden.
Emerge—Terpulun.
Empty—Pek, Maratulde.
Emptying—Pekin.
Emu—Pinyali.
Emu feathers—Kunarle.
Emu wren—Puyulle.
Emus, a flock of—Yallart.
Enclosing with a net—Tuldin.
Enough—Kunye, Yikkowun.
Entering—Yappulun.
Entangling—Yenempin.
Escaping Tekin.
Evading a missile—Kopulun.
Evening—Wattangger, Wattangerind, Pangarinda.

Evening, last—Wattanggerau.
Ever—Kaldowamp.
Evergreen—Tumbeelluwa.
Excellent—Nunkeri.
Exchange—Munmunde (an equivalent).
End—Puttheri, Putte.
Enemy—Yenamalde.
Enlivening—Tumbewarrin.
Equal—Mani, Manai.
Excrement—Kunar.
Extracting—Yunkundun.
Exulting—Nangurwallin.
Eye—Piili, Tummaki, Wingari.
Eyebrow—Pitterar.
Eyelash—Punyuwar.
Eyelid—Ngulde.
Face—Petye.
Fag—Dlomari.
Faint—Lein a ruwe.
Fair, annual—Kueoh, Kulyong.
Faith—Nglelurumi.
Falling—Pingkin, Pinggen.
Fall, causing to—Pinggen.
Falling backwards—Nenengkin.
Farm—Kulde.
Far off—Ku-utyun.
Fast (quickly)—Tiwiwarrin.
Fastening on—Tanpundun.
Fat—Bilpuli, Bailpuli.
Father—Ngaiyeri, Nanghai.
Father and child—Retulengk.
Fatherless—Kukathe, Kokate.
Fatigued—Nguldammulun.
Fear—Wauwauwi.
Fearing—Blukkun, Blukkunel (p. p.)
Feathers—Yunde.
Feathers, tuft of—Kalduke.
Feeding—Munguwun.
Feeling—Plewilin (p. p.)
Feeling with the hand—Pleppin, Plewalauwun.
Fellow, a—Amalde.
Fellow, a stealing—Petamalde.
Festering—Lanyalin.
Fetching—Kldeimindin.
Fetching fire—Yluppun (picking up fire).
Few—Maltaiar (some).
Fiery hot—Klallin.
Fig (Hottentot)—Ngarningi.
Fig, leaves of—Wityeri [*mesembrianthemum*].
Fight—Yoyangi.
Fighting—Mendin.
Fins of a fish—Manar.
Finding—Pingyin, Pindyin.
Fingers—Turnar.
Finger-joints—Tungge.
Finishing—Pekin, Nguldin.
Fire—Kene, Bruge.
Firestick—Kene, Tauwangi.
Fire, to kindle—Ngungyen.
Fire, to blow—Winkundun, Kumpun.
Fire signal—Kowandi.
Firm—Pritye, Prityin.
First—Kangulandai.
Fist, fighting with—Nguldunguldelin.
Fish—Mame.
Fish (Murray cod)—Ponde.
Fish (mud)—Pomeri.
Fish (a sort of perch)—Tarki.
Fish (flat silvery)—Tukkeri.
Fish (Murray Mouth salmon)—Mallowe.
Fish (Murray Mouth sprat)—Kungulde.
Fish (butter)—Kungulde.
Fish (bream)—Tinuwarre.
Fish (mullet)—Welappi, Wankeri, Kanmeri.
Fish (a Coorong)—Kuratye.
Fish-spear—Punkulde.
Fishing—Werguttulun, Ngerin (with a net), Ngertin (p. p.)
Fit of epilepsy—Kungenyeriwallin.
Five—Kuk kuk ki, Keyakki.
Flame—Ngorkulli.
Flat—Nanarlin.
Flea—Tittadi.
Fleeing—Nginbundim.
Flesh—Ngulde.
Flexible—Kullun, Nenggatauwe.
Flicking—Pernmin.
Flight, a [a flock of swans]—Tandanni.
Flock—Malyar.
Flour—Nunukke, Nunungki (literally fruit).
Flowing—Pombulun, Raiaralin.
Fly, a—Tyilye.
Fly, causing to—Nganden (scaring).
Flying—Ngarntin, Ngartin.
Fondling—Tunkun.
Foliage—Muldi.
Following—Warreyin.
Food (animal)—Ngulde, Mam.
Food (vegetable)—Ngune.
Follow me—War i an.
Follow him—War i atyan.
Foolish—Bailpulun.
Foot, on (walking)—Ngopuld.
Foot—Turne.
Forbidding to accompany—Reytyuwundun.
Foreign—Malde.
Foreigner—Yammin uwar korn.
Fore-quarter of an animal—Tuldi, Dual tuldengk.

Forehead—Bruye.
For—Ambe, Arāmi, Urumi (for; also, for to).
For drink with—Mutturamb.
For to drink—Muturami.
For them—An anyiril.
For him—In anyiril.
Forgetting—Bailpulun, Tainpulun.
Formerly—Kaldow.
For—Kuk kuko.
Friend—Ngaitye, Runde, Wirake.
Frightening—Thrunkun, Turlemindin.
Frightened—Turlin.
Frog—Menperre, Terinterin.
Frog (climbing)—Tendu.
Frog (green)—Withinka.
Frog (bull)—Tuki.
Frost—Peti.
From, out of—Nend [affix]. [1]
From—Mare, Marnd (because), [1] anmant [affix].
From [causative]—Anyir.
Froth—Kulde.
Frowning—Pilkundun.
Fruit—Nunungki.
Fruit, names of—Milbakate, Kalatumi, Wurruldi, Ngarningi, Muntari, Wurri, Pelberre.
Full—Yalkin.
Full (saturated)—Yalkin.
Full (satiated)—Yalk, Nyreppin.
Fur—Yunde, Yūnggi.
Future—Palli, Paldi, Yun.
Gall—Kainye.
Gently—Mant.
Getting menunkeri—Miyulun.
Getting (obtaining)—Morokkun.
Girl—Bami.
Girl, big—Yartuwe.
Gladness—Kunthuld.
Giving—Pempin.
Glad—Kunthun.
Going away—Nainkulun.
Go away [imper.]—Thrunkkun, Taiyin.
Going—Ngowalle, Ngo, Loru, Loldu moru, Geyin.
Go [imper.]—Ngowalour
Going down—Loldu, Moru.
Good—Nunkeri.
Good, being—Nunkowallin.
Good, making—Nunkowarrin.
Grandchild [father's side]—Maiyarare.
Grandchild [mother's side]—Bakkare.
Grandfather—Ngaityapalle.
Grandmother [mother's side]—Bakkano, Krunkum.
Grandmother [father's side]—Maiyanowe.
Grandmother [father's side]—Mutthari.
Grass—Kaiye.
Grass-tree—Nglaiye.
Greedy—Pele.
Greedy, being—Pulkeri.
Green—Tumbe, Thumelin.
Grey—Kenkulun, Kenk.
Grey-headed—Kenkank.
Grinding—Ngenempin.
Ground—Tuni.
Ground, stony—Mrangalli.
Groping in mud for crawfish—Tlopulun.
Groping with the feet-Nglelin, Noiyulun
Groping in the dark—Plewalauwun.
Growing—Kringgun.
Growling—Ngrakkuwallin.
Grub [edible, found in *banksia*]—Pellati.
Guarding—Tupŭn, Turuwun.
Guilty of murder—Malpuri.
Guana—Tiyauwe, Tiyungi.
Guana, sleeping—Klare, Munnari.
Gum tree, (wattle)—Wirrildar.
Gum tree (red)—Wuri.
Gum (edible)—Tangari.
Gum of pine tree—Pitchingga.
Gums (of the jaws)—Tyenar.
Gun—Pandappure.
Hail—Paldharar.
Hair of the head—Kuri.
Hair of the body—Yinggi.
Half—Ngalluk, Narluk, Mirimp.
Half full—Narluke.
Hand—Turni, Mari, Marowi.
Hand, right—Nunkeri-mari, Purrinunggi.
Handsome—Nunkeri.
Hanging—Wallin.
Hard—Piltengi.
Hark!—Kung our!
Halo—Tullangapperi.
Hatchet—Drekurmi.
Hating—Paiyin, Paiyelin [pr. p.]
Having—Watyin, Ellin, Ennin.
Having plenty of—Aitpirri [affix].
Hawk (small)—Waukatte, Munker.
Hawk (swamp)—Pewingi.
Hawk (eagle)—Wulde.
Hawk (grey)—Wauwakkeri.
He—Kitye, Itye, Atye.
Head—Kurle.
Healthy—Nguldun.
Healing—Tumbetin.
Heap—Batturi.
Heaping up—Pokkoremin.

[1] "Nend" means simply "out of,"—"anmant" means "from a place to me [the speaker]."

Hearing—Kungun.
Heart—Ngele.
Heat—Walde.
Heaven—Waiirri.
Heaven, to—Waiirrar.
Heaven, in—Waiiriwar.
Heavy—Talin.
Heavily pressing—Wityungyin.
Heel—Retyinne.
Helping two together—Yuntun.
Hence—Andi [affix], Nend [affix].
Helping one with a load—Kalparrin.
Here—Kalyan, Alye, Alyalle, Akhe, Alyenik (this here).
Here, put it—Hik ahk in oura.
Here, must be—Kalyan en el our.
Here, come [imp.]—Ngai ouri.
Here, close by—Ak in ik.
Here, put it close by thee—Yup our ityan tapangk.
Here, this—Hikkai alye.
Here that—Anaiyalye.
Hereafter—Pallai, Yun.
Hiccoughing—Tummun.
Hidden, or unknown—Nammuldi.
Hiding—Nampulun.
High—Warralewar, Warre.
High up—Warre.
Hill, hillock—Ngurli.
Him—Kin, Ityan.
Hip—Pilpati.
His—Kinauwe, Kinauwurle.
His father—Yikowalle, Arni [affix.]
His mother—Narkowalle, Anikke[affix].
Holding—Taldumbarrin, Morokkun.
Hole, a large—Perki.
Hole, a small—Merki.
Holey (full of holes)—Merkawatyeri.
Hoping—Wruwallin.
Honey—Pinyatowe.
Honeysuckle tree [*banksia*]—Lakkari.
Hot—Nlallin, Walde.
House—Pulge, Taldumande (lit., firm house), Mante.
House (native)—Karuturi, Ngawande.
How—Mengye, Yarild.
How often—Minyandai.
How many—Minyai, Munyarai.
Howling (as wind)—Tullun.
Howling (as dogs)—Lokulun.
Hungry—Yeyauwe.
Hunger—Ringmail.
Hunt, a—Konkonbah.
Hunting—Thumpun.
Hurting—Partin.
Husband—Nape, Napalle.
I—Ngape, ap.
I will—El ap.
Ibis—Tloppere.
Ice—Plomare.
If—Ungun.
Iguana—Tiyauwe.
Iguana (short-tailed)—Munnari, Klare.
Ill—Wirin.
Immediately—Hikkai, Hik, Karlo.
In—Ungai [affix].
In that—Munggan.
In there—Munggow.
Intelligible—Narr.
Infant—Partumbe, Milyali, Tyinyeri, Kelgalli.
Informing—Rammin, Tingowun; [Encounter Bay—Ngoiyulun].
Into—Angk.
Inside (bowels)—Waltyerar, Mewe.
Island—Kallakkure, Karte.
Is—El.
It—Kitye, Itye.
It, that is—Anaiyalye.
Itch, the—Wirrullummi.
Itching—Kuwulun, Kirkuwe.
Jealous—Kraiyelin.
Joints—Tunggar.
Journey, something to eat on a—Potyanambe.
Joking—Rumalduwallin.
Joking with words—Winyininyeriwallin.
Judgment (council of elders)—Tendi, Thandi.
Judgment-seat—Lewurmi, Tendi.
Jumping—Taitpullun.
Jumping with fear—Pruppun, Prantin.
Just now—Yikkigge, Hikkai, Karlo.
Kangaroo—Wangami.
Kangaroo (male)—Pangali.
Kangaroo, brush—Tulatyeri.
Keeping (guarding)—Tupun, Mŭrĭltpun.
Keeping (saving)—Daiyuwun.
Kicking—Ngultun.
Kidney—Purri.
Killing—Mempin, Pornumindin.
Kissing—Kunden, Moinpunden.
Knee—Turtangi.
Kneeling—Wakkin turtangk, Luwun turtangk.
Knife—Drekurmi.
Knocking—Ngurunguldun.
Knot—Tirkeri
Knowing—Nglelin.
Knowing [pr. par.]—Nglelеldulun.
Knowing and believing—Wurruwarrin.
Lake—Mungkule.
Land—Pelepe, Ruwe.
Lamenting—Plowallin.

Lame in feet—Muntye, Tùrŏkkul.
Lame, being—Turokulun.
Language—Kalde, Tunggarar.
Languid—Munainpulun.
Large—Grauwe.
Larger—Grauwe ru.
Last one—Karlowan atye, Ngurukuwarrin.
Laughing—Kangkin.
Laughing at—Kanggen.
Lascivious (of a woman)—Maingurwallin.
Laying down—Yuppun.
Laying eggs—Pindattulun.
Leading—Werendun, Yultun.
Leaf—Baibaiye [Encounter Bay]-Mulde, foliage.
Leaking—Pombulun.
Lean (poor)—Yrottulun.
Leaning upon—Tauwin.
Leaving—Nemmin.
Leave it [imp.]—Nem.
Leave, taking—Ngoiyun.
Leech—Manninkki.
Left hand—Warrame.
Legs—Tarrukengk, Kurrengk (shins).
Liberal—Mutturi.
Licking—Timpin, Timbelin.
Life—Tump, Tumpinyeri (belonging to life).
Lifting—Preppin, Plunden (taking).
Light (not heavy)—Kaikai.
Light (a lamp)—Ngorkulle.
Light (sunlight)—Nunkalowe, Kalatte [adjective].
Light, rays of—Tyelyerar.
Lighting—Klartin.
Lighting a fire—Ngungyen.
Lightning—Nalin, Nalurmi.
Light, shady—Moki (cloudy).
Light (as twilight)—Wattar, Wattangri.
Like—Luk, Lun (similar).
Like (similar to)—Nglalin.
Liking—Pornun.
Limb of a tree—Kaki.
Limestone—Marti.
Lime—Būlpuli.
Line, a—Pitti.
Line, fishing—Nunggi.
Lips—Munengk.
Little—Muralappi.
Little (short)—Menurte.
Little bit—Narteol.
Little quantity—Lakebi.
Liver—Kalkerri.
Living—Tumbè, Tumbelin, Tumbewallin.
Live, making—Tumbewarrin, Tumbetin.
Lizard—Lurki, Kendi.
Locust, a—Nokarugge, Nolkaruggi.
Loins—Ngaiampe.
Loitering—Ngaralin.
Log, a—Ngarari.
Long (tall)—Yulde, Yullukke.
Long time ago—Rande, Ranwul.
Long ago—Ngulli.
Longing for—Duwatyin, Parpin mewe.
Looking—Tuyulawarrin.
Looking about—Nanauwun.
Look out—Nak our.
Looking to—Nyerin (lit., coming to) [as "Ngate nyerin umangk krepowe"—I look to you for bread].
Loose—Yankulun.
Loud—Tyiwewar.
Louse—Tunkeri.
Louse body—Merterikki, Tulk.
Louse, nits of a—Tilkinye.
Loved—Kungkungundun [past. par.]
Loving—Kungkungullun, Kungkungunder [past ind.], Pornun.
Lowing (as cattle)—Morallie.
Lungs—Pelberrimunt.
Lying—Yelpulun, Winin.
Lying down—Tantin.
Lying on the back—Korowalkin.
Magellan Clouds—Prolggi (lit., cranes).
Magpie—Mulduri.
Maggot—Tyilye.
Maid—Yatuwe.
Make haste—Murrunmil, Tyiwewar.
Making haste—Murrunmellin, Tyiwewarrn.
Making—Winmin, Warrin [affix].
Making basket—Lokkin kaye.
Man—Korne
Man, married—Napowatyeri.
Many—Ngruwar, Multuwallin.
Many, too (too many)—Multuwallin.
Many, how? (how many?)—Minyai? Munyarai?
Many times—Ngurintand.
Marrying—Napwallin.
Marrow—Bailpuli.
Martin—Menmenengkuri.
Mat—Yallane, Punde, Tullangapperi.
Matter (pus)—Thuldi.
May [optative root]—Ur.
May [verbal affix]—Inanyura (for nouns).
May [postfix]—Urmi Uramb
Mate—Wiraki, Kuldi.
Me—Ngan, An.
Meeting—Thuldun.
Melting [active]—Yalkundun.
Melting [passive]—Yalkulun.

Membrane virile—Menane
Menses—Kruwalde.
Messenger—Brigge.
Midday—Gauwel.
Middle—Tunte.
Middle one—Tarrinyeri.
Might—Ant [postfix].
Milk—Ngumperi.
Millin, one who wants to—Mililduladamalde.
Mine—Nganauwe, Anauwe, Anauwurle.
Miss, a—Teggae.
Miserable—Talkiwallin.
Mist—Dlomari.
Mixing—Yultuwarrin.
Mocking—Kabbulin, Kappin.
Moon—Markeri.
Morrow, to- (to-morrow)—Ngrekkald.
Mosquito—Murule.
Mother—Nainkowe.
Mother and child—Rattulengk.
Mother-in-law—Karinye.
Motherless—Kulgutye.
Mountain—Ngurle.
Mountain duck—Wanye.
Mouse—Pundeol.
Moustaches—Muninyeri.
Mouth—Tore, Torengk, Yupiambe.
Moving—Ngoppun, Ellin.
Moving [active]—Yilkulun.
Moving [passive]—Yilkundun.
Much—Ngruwar.
Much more—Ngruinyerar.
Much, too (too much)—Multuwarrin.
Mucus of the nose—Ngruwe
Mud—Menengi.
Mullet—Welappe.
Muscle—Ngulde.
Mussel—Lokure, Tyelokuri.
Mushroom—Wanappe.
Musk duck—Pelde.
Must—Our [affix].
My—Nganauwe, Anauwe.
Mysteries—Nammulde.
My word for it—Katyil tarno wininaru.
My word! (wonder)—Yakkanangk!
Nails (of the hands)—Perar.
Naked—Merate.
Name—Mitye.
Naming—Krunkun, Kungullun [part.]
Nape of the neck—Nenengi.
Narrow—Tokorauwe.
Navel-string—Kalduke.
Netting—Ngirin.
Netting fish — Ngirtir [past tense], Ngirtin [pres. par.]
Net, fishing—Ngeri.
Net bag—Mererki, Wullanti.
Near—Mungow.
Near thee—Tapangk.
Near me—Hik alye, Hik ak, Alyenik.
Neck—Kure.
Neighboring—Tauellin.
Neighbour, a—Tauel (a neighbouring tribe).
Nest birds—Ngauande.
New-made—Mokari.
Never—Tarnalo.
Night—Ngendi, Yonguldye.
Niggardly—Thirti.
Nipple of the breast—Ngumperi.
None—Nowaiy, Nowaiy ellin.
No—Tarno.
No [imp. negative]—Tauo.
Noise, making a—Turrammelin, Turramulun.
Noon—Ganwel.
North—Walkandi.
Nose—Kopi.
Nostrils—Ngruri.
Not—Tarno, Tauo, Nowaiy [verbal negative].
Nothing—Nowaiy ellin.
Now [affix]—Au.
Nursing on the knee—Plunden.
Offended—Nyenunkun.
Offensive in smell—Pentin.
Often—Ngurintand.
Oh!—Yakkai!
Old—Yande, Ranwul, Kaldowinyeri, Klauoanyeri.
Once more—Kangulandai.
One more—Yammalel.
One—Yammalaitye.
Only—On, ai [affixes]. [1]
On the other side—Lare muntunt.
Opening [intrans.]—Ngĭrālin.
Opening [trans.]—Ngramin.
Open—Ngramal [imperative].
Opening (making a hole in)—Thappin.
Opening, an—Tari.
Opossum—Milluri, Piltari.
Opossum, ringtailed—Wongguri.
Other—Yam, Yammin, Kangulun.
Our—Ngurnauwe.
Out of sight—Tottung.
Out of the way—Nent oura.
Outside—Ngurukwar.

[1] "On" is equivalent to "self;" as, Ngati ityan on pempani—"I myself will give."

Oven—Krugarupe, Purni.
Oven, to prepare an—Prumpun.
Overcoming—Wityungyin.
Overflowing—Raiaralin.
Overthrowing—Pinggen.
Overturned—Ngerakowun.
Owl (white)—Koruldambi.
Over there—Warra.
Pain—Wiwirri.
Paining—Wirin.
Pair—Ninkaiengk.
Palatable—Timpin, Nunkeri.
Panting—Nyerpulun, Wankin mewe.
Paper-bark (or teatree)—Kimmuli.
Parched up—Tyiwiwallin.
Parched ground—Klallin ruwe.
Party (a lot of people)—Meli.
Parrot—Kuyulpi.
Parting—Threttin, Threllin [verbal act].
Parter (one who parts quarrelling persons)—Mererki.
Passion—Ngrakkuwallin.
Passing—Ngauwun.
Path—Yarluke.
Peeling—Wurtun.
Pelican—Nori.
Peace—Yant. [Yant el our ou—"Peace with you."]
Pendant—Wallin.
Penis—Menane.
People—Narrinyeri.
Perceiving—Nakkin.
Perhaps—Ant [postfix].
Perspiration—Kantarli.
Perspiring—Wertuwallin.
Persuading—Nanampundun.
Persuading to accompany—Rampaullun [Milang].
Persuaded—Rampaundun [Milang].
Pheasant, native—Wiwieringgere, Wiwirringille
Picking up—Makkin, Pintyin.
Picking out—Pindyin.
Piddling—Kaintyamin.
Pieces—Pruwuttar.
Piercing—Tappin.
Pigeon—Kurdwonni, Kurauyi.
Pillow—Kalbe.
Pillow, making a—Kalparin.
Pinching—Tokkun, Puttun.
Pine tree—Mowantyi.
Pitying—Wanbin.
Placing—Yuppun, Throttun.
Place, a—Wal.
Plain, a—Kaikai.
Plain (distinct)—Narr, Ngarr.
Planet Venus—Warte.
Planting—Nompulun.
Playing—Tunkuwallin.
Playing cat's-cradle—Yambalin.
Plenty—Ngruwar.
Plucking with a crooked stick—Nandawundun.
Plucking—Thrintin, Thrinden.
Plucking out feathers—Teriltin.
Plucking out beard or feathers—Trindelin.
Plucked—Takkure [adj.]
Pointed—Padmurwallin.
Point, a—Padmuri.
Point of land (a cape)—Thrumari, Pityi.
Pocketing—Wantyin (bagging).
Poor fellow—Yakkaiakat, Mummarunga.
Pouring out—Raiaramin, Yaramin.
Polygonum bushes—Watye.
Posteriors—Lewurmi.
Poking—Tolkun.
Porpoise—Yauoanggi.
Powerful—Piltengi.
Preceding—Ngunkurawallin.
Preparing—Anangkwarrin.
Present—Hikkai, Yikkigge, Karlo.
Pretty—Nunkeri.
Previously—Ungunai.
Proceeding—Ngoppun, Ngowalle.
Producing eggs or young—Pindattulun.
Propelling a canoe—Ngibalin.
Property—Maiyinggar.
Promising—Ngoiyin [past], Ngoiyir, Ngoiyulun.
Proud—Plaityinggin.
Pudenda—Murle.
Pulling *banksia* flowers—Nandawundun.
Pulling—Werendun.
Pulling a boat (rowing)—Koltun.
Pulling or hauling a net—Moltun.
Puppy—Wŭnbi.
Purloining—Pettin.
Pursuing—Prildin.
Pushing against—Pinbittulun.
Putting—Pinpin.
Putting down—Throttun.
Putting on (as oil)—Tyetyin.
Putting on (as clothes)—Yuppundelin [pres. par.]
Put on—Yappundun [indic.].
Putting altogether—Tanpundun, Tulgeen.
Quail, a—Tyepi.
Quick—Murinmelin, Tiewiwar.
Quick, be—Murrunmil.
Quickening (hastening)—Tyiwe warrin.
Quiet—Tortuwallin.
Quitting—Nemmin.
Rage—Ngraldi.
Raging—Ngrakkuwallin.
Rain—Parnar.

Rainbow—Kainggi.
Raising up—Preppin.
Rapid—Tiwiwarrin.
Rat (bandicoot)—Punkunduli, Maikurri.
Rat (water)—Rekaldi.
Raw—Tumbi.
Rays of light—Tyelyerar.
Rays of light streaming from a cloud—Mamangke.
Receiving—Pultin, Puldün.
Reaching out the hand to receive—Yartin, Yartamin.
Ready, to get—Anangkwarrin.
Red—Kurungulun.
Red, becoming—Kurunggulun.
Red ochre—Milkurli.
Reeds—Pranggar.
Reeds, a floating mass of—Thulti.
Reeds (young roots)—Lintyeri.
Reflecting (thinking)—Kungullun.
Refusing—Wenkin, Petin.
Relating—Rammin, Tingowun.
Rejoicing—Tunthun.
Relation—Kurkuru, Kurnkuni.
Remains—Nemmuran (things left), Yertauwullar.
Remembering—Ngullun.
Resembling—Nglalin.
Residence, a—Manti, Pulgi, Ngauandi, Taldumandi.
Resting—Kunden.
Returning—Ngaiambin.
Return—Ngian-yūr [imp.]
Ribs—Prewarrar.
Rice—Tyilyi.
Right—Nunkeri, Nunkowarrin.
Right hand—Nunkeri-mari, Purununggi.
Ripping—Daraimin.
Rising—Wakkin, Prakkin.
Rising (as the sun does)—Wankin.
River—Kur.
River Murray—Murrundi.
Robber—Petamalde.
Rock—Marti.
Rolling—Menamenakarin.
Roots of trees—Meralki, Kahar.
Roots, edible—Tuwaike, Kuntyari, Lintyeri, Tyewure, Kongi, Menokkuri.
Rope—Nunggi, Kandari.
Rotten—Rorari, Mirramerildin.
Rotting—Pultuwarrin.
Rough—Wirritin.
Round—Larelar.
Round about—Laldilald.
Row (a noisy assemblage)—Rarauwe.
Rubbing—Tyetyin (anointing), Partin, Kilkilyalin
Rubbing with spittle—Kultumbalin.
Running—Kldein.
Running about—Likkaldin.
Running away—Nginbundun, Nginbu-
Ran away—Nginbulir. [lun.
Running (flowing)—Yaralin.
Running water—Nunkuluthen.
Rushes—Yalkuri, Pilbili.
Rushing (as wind)—Tullun
Sake—Arau. [1]
Salt—Tainki, Paldhari.
Salt water—Thappatauwi, Yilgi.
Salutations—Those leaving say to those stopping, "Kalyan ungune lewin;" those staying say, "Nginte," or "Ngune ngoppun."
Samphire—Parowanne.
Sand—Tuni.
Sandfly—Nanarinyeri.
Saturating—Wurtuwarrin.
Satisfied—Nyreppin.
Saving—Tumbetin.
Saving life—Yultun (plucking out of.)
Saving, for the purpose of—Tumpamb.
Saviour, a—Tumbutilamaldi.
Scalding—Klallin.
Saying—Yarnin.
Scattering—Wingamin.
Scattering (with intent to cast away)—Kilkilyarin.
Scolding—Naiyuwun.
Scorpion—Kattharar.
Scorching—Kulkun.
Scraping—Tullun.
Scratching—Wirritin, Wirrulun.
Screeching—Tyinkulun.
Screaming—Ngirin, Tyinkulun.
Scrub, the—Ngeraggi.
Sea—Ulli, Yarluwar.
Sea-shore—Thammi.
Sea-weed—Pinggi, Wunggi.
Searching for—Wilkun.
Second—Wyang, Karlowan.
Secret, in—Numald.
Secreting—Nampulun.
Seducer—Pruwilamalde.
Seeing—Nakkin.
See, failing to—Relin.
Seeking—Wilkun, Ngurtun.
Selecting—Tambelin.

[1] This word means *worth or value having been paid*, as "Jesus ungai arau"—"For Jesus' sake," or "In Jesus' worth."

Selected (a selected number)—Tampelin.
Seizing—Muranpun.
Sending—Taiyin, Tarraiyin.
Separately—King, Kingung. (Kingangall—"By we too separate").
Separating combatants—Threttin.
Separating violently—Thrallin.
Shade, shadow—Pangari, Lilliri.
Shading—Melkin.
Shaking the head—Pilyauŭndun.
Shaking [active]—Roralgarin.
Shaking with cold—Ngoinkun.
Shaking the hand in derision—Tingaundelin.
Shag (black)—Yolde.
Shag (white)—Puratte.
Shallow—Thame.
Shaming (being ashamed)—Kulyulankin.
Sharing—Peraubin.
Shark—Ngrakkani.
Sharp—Padmuri.
Sharpening—Padmurwarrin, Thultun.
She—Kitye.
Sheaoak—Kolgi.
Sheaoak apples—Munkurar.
Shelter—Nangare.
Shell—Ngipi.
Shell, mussel—Yipi.
Shell, egg—Ngipi.
Shewing—Reyin
Shield—Wakkalde.
Shield (for warding waddies)—Murukanye.
Shining—Klartin.
Shivering in pieces—Tranderalin.
Shivering with cold—Murunkun, Ngoinkun.
Ship—Ngarraraipari
Shoal, a—Partyi, *or* Partch.
Shoe, a—Turninyeri
Short—Kopetikke, Menurte, Tluiye.
Shortest—Tluyeol.
Short waddy, a—Nunkardeol.
Shoulder—Markulde, Markulli.
Shout—Kaidundun.
Shove—Pinpin.
Shore—Thami.
Shrike, a—Tiltiii.
Shutting—Mŭritpŭn.
Shut the door—Muritpal.
Sickness—Wiwirri.
Sick, being—Wirin.
Sick, the—Wiwiraitpiri.
Sick, slightly—Blewilin.
Side—Prewirri.
Sieving—Morokkun.
Silent—Tortuwallin.
Singeing—Nyringgen.
Similar to—Nglalin.
Singing—Ringbalin.
Single—Ai [affix], Yammalaitye.
Sinking in water—Mirpin.
Sister—Marauwe, Maranowe (elder sister).
Sister, younger—Tarti.
Sister, woman who has lost a—Lugatye.
Sitting—Lewin.
Skin drum—Plangge.
Skin of an animal—Wankande.
Skin of a bird—Tunkurri.
Skinning—Wurtun (peeling), Trerauwun.
Sky—Waiirri.
Slaying—Mempin, Pornuramb.
Sleep—Muwe
Sleepy—Muwe watyeri.
Sleeping—Tantin, Tendukallin.
Sleepless—Muwityiwallin.
Sleeping together, two—Pantin.
Slender—Kutyeri.
Slow—Mant.
Slowly now [imp.]—Mant urau.
Small piece, a—Pulbuye, Narteol
Small—Muralappe.
Smearing—Tyetyin.
Smelling offensive—Pentin.
Smelling [active]—Pendin.
Smoke—Muldi, Kare, Kraiowie.
Smoke, making, to drive flies away—Prumpun.
Smoking tobacco—Muttun, Timbelin.
Smooth—Yilkulun.
Snake—Kraiye.
Snake (black)—Kikinummi, Ngumundi.
Snake (light brown)—Waiye.
Snake (deaf-adder)—Tityowe.
Snake (tiger)—Pranggiwatyeri, (lit., "reed snake").
Snake (carpet)—Yalakki
Snake (small)—Wititurar.[1]
Snatching—Pintamin
Sneezing—Tyrintyin.
Sneeze, making—Tyrntyimindin.
Snoring—Prolu.
Soaking [neuter]—Yalkin.
Soaking [trans.]—Yalgin.
So—Lun.
Soft, smooth—Munangpallan, Noinpalin.
Some—Maltaiar, Malte, Malde.
Son, eldest—Panggalli.
Son—Ngauwire, Brate, Brauwarate.
Song—Ringbalin.

[1] This is a slow-worm. The name is derived from "wiitii" *(stinging)* and "turar" *(teeth)*. It is much dreaded.

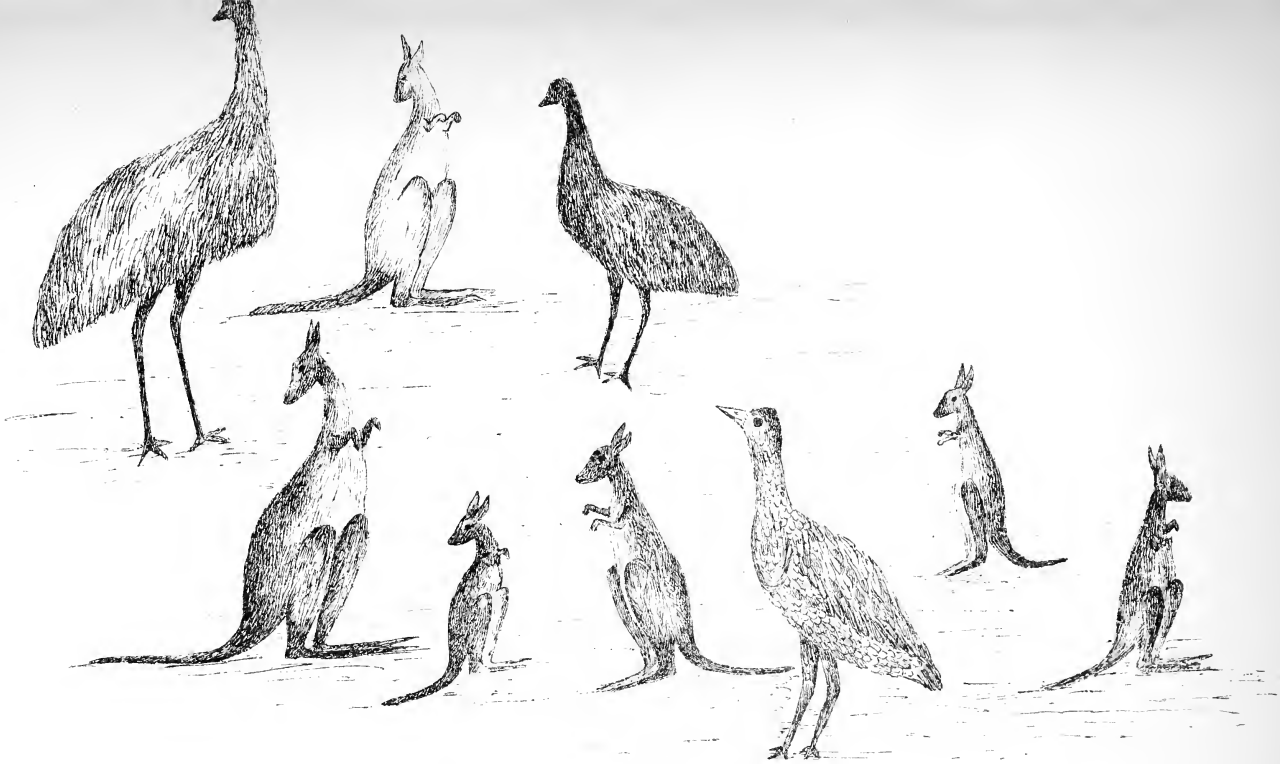
Sorcerer—Wiwirimalde.
Sorcery—Millin, Ngadhungi.
Sorcery, seeking to practice—Thumpun.
Sore, a—Merke.
Sorry—Ngarpin [Goolwa], Parpin [Mur-
Soul—Pangari. [ray].
South—Rikkara.
Sou'-west—Gurra.
Sou'-west wind—Gurra maiye.
Sour—Lukun, Luwuttulun.
Sowing—Wingamin; Wunmulun [pres. par.], Wingamir [past p.], Wunmul [pres. inf.]
Sow-thistle—Talga.
Sparks of fire—Tundi.
Sparkling—Tilpulun.
Speaking about—Yarnimindin, Yarnimindelin.
Speaking—Yarnin, Meruwallin. [1]
Speaking a foreign language—Milipulun.
Spear, a—Yarnde, Wunde.
Spear, a long heavy black—Wunde.
Spear, barbed with quartz—Meralkaipari, Meralde, Yande.
Spear, a reed—Kaike.
Spear, a fishing—Punkulde.
Spear, a waddy—Winpunme.
Spearing—Lakkin, Wakkin, Wauwau-
Speared—Laggelin. [wun.
Speedily—Tiwewarrin
Spueing—Bulkun.
Spider—Brupe.
Spilling—Yaramin.
Spinning—Ngembelin, Ngerilkulun.
Spirit, evil—Brupe, Pipe, Melape.
Spirit, the—Pangari.
Spitting—Burtun, Tinkundun.
Spittle—Kulde.
Sponge—Pilbarre.
Splitting—Threllin, Trellin, Trattin.
Splitting all to pieces—Tranderalin, Tranderarin.
Spread out—Multuwallin.
Spreading out—Wiltun, Nenartin.
Spreading out a net—Yaltamin.
Spring of water—Nar mare, Prilpulun.
Spring of the year—Rewuri.
Sprinkling—Thrippin.
Squeezing—Pantin.
Squeezing out disease—Taldauwin.
Squeeling—Tyinkundun, Tyinkulun.
Staff—Kanake.
Stabbing—Tolkundun, Wauwauwun.
Stamping—Tolkun, Grokumbalin.
Standing—Tangulun, Yummun.
Staring at—Krentin, Wildin, Pilkundun.
Staring about—Ngenyarin.
Staring at each other, two—Willitulun.
Stars—Tuldar.
Starting, startling—Pruppun, Prantin, Turlin.
Steady—Murungur.
Stealing—Pettin.
Stealing upon (creeping)—Malkin.
Steep—Perke, Rengbari.
Stepping—Ngoppun, Towun.
Stepping—Kowundun.
Stepping aside to avoid a missile—Kopu-
Sticks (wood)—Yapar. [lun.
Stick (notched, and used as a letter)—Thriggi, Mungi.
Stick, a throwing—Taralye.
Stick, a woman's—Kanake, Mungerwatyeri.
Stick, with crook, for pulling the *banksia* flowers—Nanande.
Stick, fighting club—Kanake.
Sticking in the ground—Ponkundun.
Sticking on—Tanpulun.
Sticking two together Tuldunengk.
Stiff—Paipe, Paiapowallin, Paiapulun.
Still [adv.]—Thortuld.
Still being [v.]—Thortuwallin.
Stingy—Turte, Turtewallin.
Stinging—Wiitii.
Stinking—Pentin.
Stirring up—Wuralparin.
Stone—Marte.
Stony place—Mrangalle.
Stones, full of—Mrangalle.
Stoop—Tinkin, Tingin.
Stomach—Mankuri.
Stop—Kalyan.
Stop there—Kalyalan.
Stop talking—Merild our.
Stopping—Merildin [intrans.], Thrungkun [trans.]
Stopping up—Murilpun.
Straight—Thure.
Straits—Thurar.
Strange—Malde.
Stranger—Yamnin uwar korn, Merkani.
Straying—Ngap ai angk belpulun (I am losing myself).
Stretching out the hands—Wunmullun, Wunmun.
Stretching out a skin to dry—Yartin.
Strength—Prityururmi.

[1] "Yarnin" always takes the Nominative Pronoun, not the Causative; "Yarimmindin has the Causative always.

Streaming—Yaralin.
Striking native drum—Plangkumbalin.
Striking - Mempin.
Striking with fist—Ngultun.
Striking with whip—Marnmin.
Striking the tartengk - Tartembarrin.
String—Mintambe.
Stripping off clothes—Yorin, Yankun-
Strong—Piltengi. [dun.
Strong, being—Prityin.
Stuck in—Wokkin
Stunned—Lein a ruwe (lit., running country).
Stump of a tree—Thuiye, Minmillar.
Stubborn—Willawallin.
Stupid—Nuntinyeri, Plombewallin.
Submitting to punishment—Rēyelin.
Sufficient—Kunye, Kakunye, Yikkowun
Suffering—Relbulun [Wellington and River Murray].
Sugar—Pinyatowe, Marngowi.
Sulky—Nyenunkun.
Sultry—Wurtun.
Summer—Lowalde.
Sun—Nungge.
Sunset—Wattangeri, Yappulun-nunggi, Pangarinda, Watanger.
Sunbeams—Tyelyarar.
Surprise, expression of—Yakkanariyan.
Surrounding—Tuldin.
Suspecting—Nunten, Nunden.
Swallow, the (the throat)—Kalde.
Swallowing—Kunkun.
Swallowing hastily—Tom'n.
Swallow (hirundo)—Menmenengkuri.
Swallow (white-headed)—Kaldaldake.
Swamp—Tainke.
Swan—Kungari, Tumakowaller.
Sweating—Wurtuwallin, Yalkin.
Swearing—Naiyuwun.
Sweet—Kinpin.
Sweetness—Kumbelin.
Swelling—Lanyalin, Tinkelin, Tinkin.
Swimming—Pullun, Wurrukkun.
Tadpole—Ngikunde.
Tail—Kaldari, Paunpowe.
Taking out (as a tooth)—Yankundun.
Taking—Pultin, Puldün, Morokkun.
Taking away—Pintamin.
Taking—Pintamelin.
Take care—Tumake.
Taking care of—Moerpun.
Taking hold of—Tuldumbarrin,
Talk (a conference)—Yarnirumi.
Talking—Yarnin, Meruwallin.
Talking about—Yarnimindin.
Tall—Yullukke.
Tame—Nare.
Tattooing—Mungaiyuwun.
Tattooing, marks of—Munggar.
Teatree - Kimmule.
Tea—Pelberri, Nguni.
Teal—Ngerake.
Tears—Luke.
Tearing—Pinamin, Trelin, Tremin.
Torn—Trelin, Trentaralin.
Teeth—Turar. [Tooth—Turi.]
Telling—Rammin, Tinggowun.
Temples, the—Thure.
Terrifying—Thrunkun.
Thanks—Expressed by throwing the clasped hands away from stomach, and saying "An ungune."
Thanking—Menu endin.
That, here—Anaialye.
That—Hityekatye.
That there—Naiy uwe.
That way—Ngauwok.
Their—Kandauwe, Kanauwurle.
That—Orne [accus.], Orle [abl.]
Them—Kan.
Then—Wanye, Wunye.
Then one - Inna.
Then two—Yikkuk.
There, being down—Oldow.
There, I am going down—Lolduap.
There, up—Walde, Warre.
There, over—Naiyuwe.
There, from—Ondu.
There, in—Munggar.
There—Naiye uwe, Munggow.
These—Harnakar, Haranekar.
These two—Henggengk.
They—Kar.
They two—Keengk.
Thief—Petamalde.
Thieving—Pettin.
Thigh—Ngulde.
Thin—Yurruttulun.
Thine—Ngumauwe, Umauwe.
Thinking—Kungullun.
Thirsty—Klallin.
This—Hikkai.
This one—Kin hikkai.
This way (manner)—Hikkai-ukke.
This way (road)—Hikkai-yarluk.
Thistle, sow—Talga.
Thou—Nginte, Inde.
Three—Neppaldar.
Throat—Kalde.
Throwing—Wunmun.
Thrown—Wunmulun.
Throwing a spear—Lakkin.
Throwing from—Throkkun.
Throwing off—Yorin, Yankundun.
Throwing-stick—Taralye.

Thumb—Narkale.
Thunder—Munte.
Thundering—Muntirwallin.
Thus—Luku.
Tickling—Tittimbalin, Tittimbarrin.
Tieing—Mulbakkin, Premin, Pringgarimmin.
Timid—Blukkun.
Time, a long—Kaldow.
Time ago, a short—Karlo.
Tired—Nguldammulun, Lammelin.
Tiring—Lammelimindin, Lammiliwarrin, Lammeliwallin.
To (into)—Angk.
To (coming to a place or person)—Ungai.
To-day—Hikkai nungge.
To-morrow—Ngrekkald.
Too far in—Tumutyun.
Tongue—Tallanggĕ.
Toe, great—Ngarkalle.
Toes—Turnar.
Together—Yunt.
Together, drawing—Yurtun.
Together, being—Yuntulun, Yuntuwallin
Together, bringing—Yuntuwarrin.
Together, putting all—Tanpundun.
Top, the—Nglulun.
Topsy-turvy—Maremuntunt.
Tossed—Preparauwun (tossed by waves).
Tossing—Throkkun.
Tortoise—Kinkindele.
Track, a—Yarluke, Turnar.
Tracking—Wartin.
Treading—Towun, Grokumbalin.
Tree—Yape.
Trembling—Ngoinkun, Ngoinkelin [pr.
Trousers—Kurrinyerengk. [par.]
Truly—Katyil.
Truth—Thur, Tyutyul.
Tuft of feathers—Kalduke.
Tumult—Rarauwe.
Turkey—Talkinyeri.
Turning inside-out—Menaikulun.
Turning over—Ngerakowun.
Turning round—Ngeraggeyelin, Keyelin
Turning round [active]—Karlowun.
Turning round [trans.]—Keyemindin.
Turning aside (from fear)—Trubbelin.
Turtle—Kinkindele, Turtauwatyeri.
Twilight, evening—Pangarinda.
Twilight, morning—Ngreye.
Twirling round—Ngerilkulun.
Twisting—Ngempin, Yenempun.
Two—Ninkaiengk, Pullatye.
Two, we—[act.] Nam, [nom.] Ngeleuwar
Two, you—Ngurle, Ngurleuwar, Lom.
Two, they—Kengk, Kenggun.
Twisting—Ngempin [pas.], Ngembelin.
Uncle [mother's side]—Ngoppano.
Uncle [father's side]—Wanowe.
Uncooked meat—Tumbe an ngulde.
Uncovered—Merate.
Underneath—Maremuntunt.
Understanding—Kungun.
Unwell—Wirin.
Unwittingly doing—Relimindin.
Up above—Kerow.
Up—Loru, War, Mari.
Up, get—Prak our.
Up, getting—Prakkin.
Up there—Er ouke, Naiy-warre.
Upside-down—Laremuntunt.
Us—Nam.
Useless—Yande, Yuntuwarrin.
Vain—Plaityingyin.
Valley—Purampe.
Vegetable food—Ngune.
Veins—Yarngge.
Venus—Warte.
Vermin—Tittadi.
Very—Pek.
Very near—Ngake.
Voice—Tunggare.
Voiding excrement—Menanten.
Vomiting—Bulkun, Bulgen.
Wait a bit—Mant our.
Waiting—Ngaralin.
Wait for me—Mantanekin.
Wading—Yondun.
Waddy—Kanake, Puri.
Waddy-spear[1]—Winpunni.
Walking—Ngoppun, Tampin.
Walking soft—Nyampulun, Nyampun-
Wallaby—Pargi. [dun.
Wanting—Mewultun.
Warm—Wurtun, Molbangen.
Warming—Molbangimindin.
Warming one's self—Nyringkin.
Washing—Nyrippin.
Waste country—Ngeragge.
Water—Nguke, Bahrekar.
Watching—Moerpun.
Way, that (I went that way)—Ngau-
Wave, a—Ule. [woke.
Way, out of the—Ngint oura.
Way, a—Yarluke.
Way, this—Hikkai ukke.
We—Ngurn.
We two—Ngele, Nyenki.
Weak—Pultue.
Wearing—Ngolun, Ngolamindin.
Weighty—Talin.

[1] Used in the south-east.



No. 8.—Group of Animals.

Drawing by "Yertabrida Solomon," an Aboriginal of the Coorong, in 1876. [*From original in possession of Rev. Geo. Taplin.*]

SURVEYOR GENERAL'S OFFICE, ADELAIDE *Frazer S. Crawford, Photo-lithographer*

Well—Ngolde, Ngulde.
Well (in good health)—Olde el ap, Olde.
Well, getting on or making—Nguldin.
Well of water—Perke.
West—Rumaiy.
Wet—Yalkin, Wurtuwallin, Wurte.
Wetting—Tyipun, Wurtewarrin.
Whale—Kondarle.
What is that?—Parepar?
What?—Titpeld? Minye? Yare? [korn?
What countryman are you?—Minyindu
What is the matter?—Titpeld ellin? Yarindell? Yarinden?
What shall I do?—Yarrur? Yarrura?
What kind?—Minyurti?
What for?—Mekimbe?
What is your name?—Yare matye mitye?
What countryman is that?—Ngang ityekorn?
What is your country?—Yange mai ru?
What with?—Mure? Murel?
What to?—Mek-Meke?
What cause? Why?—Minde?
What number?—Minyai f Munyarai?
What times (how often)?—Minyandai?
When [relative]—Ungunuk. [1]
What?—Yari?
Whence?—Yande? Yarnde? Yandurle?
When? [interrogative]—Yaral?
Where?—Yangi? Yangalle? Yauo?
Where—Tang (Mundoo, Murundee).
Wherefor—Mekimbe, Minde.
Whipping—Marnmin.
Whistle—Winkulun.
While—Pallai. (Paldai and Waldai—
White—Balpi. [Coorong.)
Whitening [verb]—Balpin
White of an egg—Wyirre.
Whither—Yauo ande.
Who—Ngangge.
Whole—Ngruwar.
Whore, a—Kuri.
Whose—Nauwe, Nauwurle.
Why—Mengye, Mīnd, Mindenanyir.
Widow—Yortangi.
Widower—Randi.
Wife—Nape.
Wild—Merkani
Wild blackfellow—Purinyeriol.
Wind—Maiye.
Wind, north—Walkande maiye.
Wind, south—Rikkara maiye.
Wind, sou'-west—Gurra maiye (shivering wind).
Wind, east—Tholka maiye, Porlgumaiye.
Wind, west—Loulka maiye, Lurmi.
Wind, hot—Kulgarnie.
Windpipe—Kalde.
Wind roaring—Krungkun; Krungullun or Krungilin [pres. par.]
Wing—Tyele, Tyerle.
Winking—Kalpulun, Kalpundun.
Winter—Yorte.
Wishing—Ellin, Pruwillin.
Wisher, a—Prewilamalde.
Witchcraft—Millin, Ngadhungi.
Withered—Meralde.
With (an instrument)—In angk ai.
With—Ald, Al, Ungai.
With (a material)—Ungai, Ungar.
Within—Maremuntunt.
Without—Indau [affix], Ityе.
Wizard—Wiwirremalde, Malpuri.
Woman—Mimini.
Wombat—Moroiye.
Woman, young—Yartuwe.
Woman destitute of children—Plotye.
Woman, fruitful—Plowatyeri.
Wondering—Prantin, Prandelin.
Wonderful—Ngranyeri.
Wood—Yape, Lamatyeri.
Wood, manufactured Ngarrari, Tralye.
Wool—Yingge.
Word—Tungare.
Work—Winmin.
Working [pres. par.]—Winmil.
Worms—Tyilye, Miningkar.
Worn out—Yurruttulun.
Worth—Arau.
Worse—Keupin. [2]
Wounding—Wakkin.
Wrapping up in clothes—Krukurrun.
Wrapping up to keep warm—Luwun.
Wrestling—Yenembelin, Partambelin.
Wrinkling the forehead—Moldottulun.
Wrist—Tungge.
Wrong—Wirrangi.
Writing—Mungaiyulun, Mungaiyin.
Xanthorrhœa, the—Yirtugi.
Xanthorrhœa (dry stem)—Nglaiye.
Yawning—Tappenitin, Taldauwun.
Ye—Ngune, Nom.
Ye two—Lom.
Yes—Katyil (truly).
Yesterday—Watangrow.
Yolk of an egg—Plorte.
You—Ngume.
Young—Muralappe.
Young one, a—Porl.
Younger son—Brate.
Yours—Nomauwe. [umbe.
Youth (a young man)—Kaingani, Nar-

[1] Derived from "ung" *(after)* and "ungal" *(at that time)*. [2] Used only in sickness.

COMPARATIVE TABLE of WORDS SELECTED from 43 ABORIGINAL LANGUAGES.

Name and Locality of Tribe.	Sun.	Moon.	Star.	Cloud.	Heavens.
1. Moreton Bay	Bigge	Bobbin	Miriyan	Yarru	Biram.
2. Murray River, Echuca	Yonegga	Yonggadyr	Toota	—	Tyrilly.
3. Maroura, Lower Darling	Yhuko	Pito	Burle	Mullara	Ninder.
4. Wa rego River, North Darling	Thummuyerloo, Yuroka	Narrican, Kein	Litchia, merin	—	—
5. Cornu Tribe, North Darling	Youko	Pretella	Poorli (stars)	Mindyah	—
6. Blanchewater, S.A.	Undo, Beachy	Peterle, Derey	Burtle, derey	—	—
7. Lake Koppernamia, S.A.	Dityi	Pirra	Dity a wakawaka	—	Trellawe.
8. Kamilaroi, Riv. Nammoi, N.S.W.	Yaria Yuroka,	Grile	Mirri	Tallara	—
9. Dippil, Moreton Bay, Wide Bay	—	—	—	Gundar Yuro	—
10. Lake Macquarie, N.S.W.	Punnil	Yellena	Mumme	Mirrin	Moroko.
11. Melbourne, V.	Ngerwein	Mynean	Toyerran	—	Woorwoorr.
12. Wimmera, V.	Nyauwe	Mityan	Tart	Lark	Mairn.
13. Narrinyeri, L. Alexandrina, S.A.	Nungge	Markeri	Tudde	Danbill	Wairri.
14. Adelaide Tribe, S.A.	Tindo	Kakinar, Piki	Purle	Tappathanwe	Karro.
15. Moorundee, River Murray, S.A.	Nangke	Kakur, Kagur	Pedli	Mukko	—
16. Parnkalla, Port Lincoln, S.A.	Yurno	Pirra	Purdli	Ngernke	Pandari, Ikari Naieirri
17. King George's Sound, W.A.	Djaat	Miah, Miki	Tiendi, Ngangor	Mabingi Mukko	Gudjyt Barrab.
18. Swan River, W.A.	Ngangga	Mega, Miki	Milyarm	Kundart	Gudjyt.
19. Port Essington, N.A.	Mowan	Ali	Argadba	Mar	Urpalk (sky).
20. Popham Bay, N.A.	Moye	Orana	Wilari	—	Alondji (sky).
21. Croker Island, N.A.	Muri	Orani	Ularit	—	Ajial (sky).
22. Van Diemen Gulf, N.A.	Manity	Korana	Argadba	—	Komol (sky).
23. Mountnorris Bay, N.A.	Mowan	Orana	Aramut	—	Wono (sky).
24. Woolner Tribe, Pt. Darwin, N.A.	Unnee	Lo-il-yer	Moil-wer (stars)	—	—
25. Larrakeeyah Tribe, N.T.	Lalirra	Loorea	Manalla	—	—
26. Charlotte Waters, S.A.	Kera	Ungkeja	Untoolpera	Ungoolya	Erikera.
27. Dieyerie Tribe, Lake Hope, S.A.	Ditchie	Pirra	Ditchichandki	Thulard	Purievilpanie.
28. Dieyerie Tribe, Cooper's Creek	Dityi	Pirra	Dityiwakka	Wilpa	Pariwilpa.
29. Nimbalda Tribe, M. Freeling, S.A.	Yundu	Pirra	Budlee	Mappinga	Aierrie.
30. The River Peake Tribe	Moyoute	Paralla	Cardeboola	Coorara	—
31. Mount Remarkable	Tindo	Birra	Purli	Putchie	Niarrie.
32. Flinders Range, Crystal Brook	Tindo	Burra	Pudli	Uuneo	—
33. Venus Bay	Chinto	Pierah	Calea	Werrilah	Pulpilla.
34. Yardea, Gawler Ranges	Chindo	Peria	Calea	Werrica	—
35. Port Lincoln	Yurno	Pirra	Purdli	Mabinga	Pandarra, or naierri.
36. Fowler's Bay	Chintoo	Peri	Colga	Wirlah	Piriah.
37. Bordertown, Tatiara	Karo	Nardok	Karundok	Mummoord	—
38. Padthaway Tribe, Glen Roy	Carow	Gnarue	Caranthue	Moonmaret	Laeoria.
39. Guichen Bay Tribe	Cardoo	Pulpulli	Poonkiel	Moonno	Moonno.
40. Penola Tribe	Karoo	Naarack	Karunda	Moonmaree	Waud.
41. Tarpeena Tribe	Carroo	Barthoy	Bungel	Murnong	Carroombak.
42. Omeo Tribe, Gippsland, V.	Nowego	Kabatang	Jewang	—	—
43. Lake Tyers Tribe, Gippsland, V	Woorin	Wane	Brael	Note	Booloot.
44. Tahiti, Society Islands	Ra	Avae	Fetia	Ata	Rai.
45. Maori, N.Z.	Ra	Marama	Whetu	Kapua	Rangi.
46. Malayan	Mata-ari	Bulan	Bintang	Awan	Langit.
47. A dialect of Chinese	Yit-tan	Yut-kwong	Shing	Wan	Tin tong.

Comparative Table of selected Aboriginal Words (continued).

Name and Locality of Tribe.	Rain.	Heat.	Cold.	Hill.	Land.	Sand.
1. Moreton Bay	Turrumturrum	Uran	Tantan	Bibba	Ta	Goyarra.
2. Murray River, Echuca	Kokora	—	—	Poorp	Thungy	—
3. Maroura, Lower Darling	Mockra	Bokara	Koolyer	Totolar	Pomponderoo	Kurrin.
4. Warrego River, North Darling	Kokipijera	—	—	—	Thoekyar	Miyer.
5. Cornu Tribe, North Darling	—	Poortge	Powdingella	—	—	—
6. Blanchewater, S.A.	Owey	Udlantyo	Handya popalla	—	Yerta	Undka.
7. Lake Kopperamana, S.A.	Tallara, Guttana	Wooldralli	Gilpalli	—	Mitta	Dako.
8. Kamilaroi, River Nammoi, N.S.W.	Yuro, Kollibari	Kudnailina	Karil	Taiyul	Taon	Kumbogar.
9. Dippil, Moreton Bay, Wide Bay	Yurung	—	—	Waikerdumai	Bukkum	Gerai.
10. Lake Macquarie, N.S.W.	—	Karrol	Kurkur	—	Purrai	—
11. Melbourne, V.	Parumin	Nummunin	Kabbin	Bunmill	Beek	Kargaruk.
12. Wimmera, V.	Mityak	Katye	Purpuck	Martinat	Tyer	Kurruk.
13. Narrinyeri, Lake Alexandrina, S.A.	Parnar	Walde	Murunkun	Ngurle	Ruwe	Toone.
14. Adelaide Tribe, S.A.	Kuntoro	Gadlagadlando	Manya	Karun	Yerta	Worra.
15. Moorundee, River Murray, S.A.	Bukatarru	Woutte	Taako	Tepko	Ruo	Pudlpo.
16. Parnkalla, Port Lincoln, S.A.	Wirra	Pai alla	Minyara	Purri	Yerta Yurra	Walba.
17. King George's Sound, W.A.	Jidi	Kallarak	Mulgar naggaman	Katta	Budjor	Goyarra.
18. Swan River, W.A.	Jidi	Kallarak, kallang	Nagga, Nyiddin	Katta	Budjor	Goyarra.
19. Port Essington, N.A.	Walmat	—	—	Anbirik	Onak (earrh)	—
20. Popham Bay, N.A.	Ainbu	—	—	Olono	Ilbanda (earth)	—
21. Croker Island, N.A.	Rawan	—	—	Murde-ejit	Orad (earth)	—
22. Van Diemen Gulf, N.A.	Walmat	—	—	Aubirik	Konak (earth)	—
23. Mountnorris Bay, N.A.	Walmat	—	—	Wariatanbirik	Onak	—
24. Woolner Tribe, Port Darwin, N.A.	Mornee	Oorgker	Ipoque	Lil-yer-wer	—	—
25. Larrakeeyah Tribe, N.T.	Balumbah	Erringerrcoogum	Abbulduppi	Burrakay	—	—
26. Charlotte Waters, S.A.	Akoolya	Nginya	Errinda	Uppata	—	—
27. Dieyerie Tribe, Lake Hope, S.A.	Thulara	Thooroo	Kilpalie	Munda	Mitha	—
28. Dieyerie Tribe, Cooper's Creek	Tallara	Woldra	Kilpa	Wompa	Meta	Daku.
29. Nimbalda Tribe, Mt. Freeling, S.A.	Anure	Walda	Wurillie	Yukurrie	Yetta	—
30. The River Peake Tribe	Cootha	Muritchi	Noodlie	Cadna	Wadlowe	—
31. Mount Remarkable	Manya	Wolla	Manya	Tartoo	Yarta	—
32. Flinders Range, Crystal Brook	Uonie cowie	Woolda	Uango	Tartoo	Yartoo	—
33. Venus Bay	Buckna	Pookerah	Pirilah	Wolbah	Poottoo	—
34. Yardea, Gawler Ranges	Cappy	Buccia	Pirala	Punta	Curnma	—
35. Port Lincoln	Wirra	—	Pailla	Purri	Wortanda	—
36. Fowler's Bay	Wenah	Onerah	Minyeni	Wulbah	Pootho	—
37. Bordertown, Tatiara	Karen	Wooyer	Moonmut	Woopong	Meerit	—
38. Padthaway Tribe, Glen Roy	Cupbing	Coomer	Coonamia	Popo	Merit	—
39. Guichen Bay Tribe	Carbang	Woad	Moreton	Bopick	Merrit	—
40. Penola Tribe	Kerby	Palow	Moanmud	Kariboo	Mereed	—
41. Tarpeena Tribe	Carbine	Wart	Moetmot	Carecbong	Meet	—
42. Omeo Tribe, Gippsland, V.	Karrit	Kanamer	Katata	—	Thiar	—
43. Lake Tyers Tribe, Gippsland, V.	Willang	Quarragwan	Merbuck	Krangnark	Wrack	—
44. Tahiti, Society Islands	Ua	Uela	Anu	Mana	Fenua	One.
45. Maori, N.Z.	Ua	Wera	Makariri	Maunga	Whenua	Kirikiri.
46. Malayan	Yjan	Kapanasan	Dingan	Gunong	Tanah	Pasir.
47. A dialect of Chinese	Yu	'It hi	Lang	Shan	Ti	Shaa.

Comparative Table of selected Aboriginal Words (continued).

Name and Locality of Tribe.	Stone.	Water.	Sea.	Tree.	Canoe.	Fish.	Dog.
1. Moreton Bay	Mullo	Kung	Bagan	Gira	Gondol	Murang	Miga.
2. Murray River, Echuca	—	Kayannie	—	Pyala	—	—	Bokka
3. Maroura, Lower Darling	Yernda	Nukou	—	Pimpa	Pultera	Burndo	Kaddele.
4. Warrego River, North Darling	—	Napa, Nopa	—	— (gum tree)	—	—	Warrie, kundal.
5. Cornu Tribe, North Darling	Hanya	Noko	— (salt a)	Comballa (large	—	—	—
6. Blanchewater, S.A.	Marda	Owey	Panda (lake)	Wirra	—	Wiara	Wilka, kintala.
7. Lake Kopperamana, S.A.	Yurni	Ngapa, Ouy	Appa kaldri (salt	Battara	—	Paroo, gania	Gintala, wilka.
8. Kamilaroi, River Namnoi, N.S.W.	Kitta	Kolle	— (water)	Tulu	—	Guiya	Burnma.
9. Dippil, Moreton Bay, Wide Bay	—	Kong	—	—	—	Billa	Wutta.
10. Lake Macquarie, N.S.W.	—	Bato Kokoin	Wombul	Kollai	Nanwai	Makoro	—
11. Melbourne, V.	Langmong	Parn	Warreen	Kulk turring	Wyebokooron	Tuat	Werumunn.
12. Wimmera, V.	Kotyap	Katyin	Kor	Kalk	Yunkimp	Wirrap	Keli
13. Narrinyeri, Lake Alexandrina, S.A.	Marte	Nguk Barekar	Yarluwar	Lamatyeri	Meralte	Mami	Wanbi, keli.
14. Adelaide Tribe, S.A.	Pure	Kauwe,	Yerlo	Wirra	—	Parndo	Kadli.
15. Moorundee, River Murray, S.A.	Parlko	Ngukko	Terlungo	Perru	Mammo, yuki	Kuyonga	Kellu.
16. Parnkalla, Port Lincoln, S.A.	Kanya	Kapi, Kano	Wortanno	Idla	Karnkurtu	Kuya	Kurdninnie.
17. King George's Sound, W.A.	Buyi	Kypi, yemat	Mammart	Burnu	—	Bi	Durdd.
18. Swan River, W.A.	Buyi	Kyphi, gabbi	Odern	Burnu	—	Bi	Durda.
19. Port Essington, N.A.	Wariat	Obait	Ungamala	Ojalli	—	Ijawu	Naggi.
20. Popham Bay, N.A.	Aya	Oba	Oridji	Ojena	—	Almeju	Alli.
21. Croker Island, N.A.	Aiain	Obaitj	Ungurgal	Iona	—	Yap	Alait.
22. Van Diemen Gulf, N.A.	Kaain	Obaitj	Morgalal	Larolk	—	Yap	Naggi.
23. Mountnorris Bay, N.A.	Wariat	Obait	Morala	Mamun	—	—	Naggi.
24. Woolner Tribe, Port Darwin, N.A.	Linga*	Eake	Orowa Medinda	Meur-wer (wood)	Moerty	Liver	—
25. Larrakeeyah Tribe, N.T.	Lamilla	Koorowar	Coonmidjender	Madbarra	Kumnogwurra	Ammaboolah	Mammerool.
26. Charlotte Waters, S.A.	Uppata	Quaja	—	Aperra	—	Woonda	Poorinya, tame; lerkra, wild.
27. Dieyerie Tribe, Lake Hope, S.A.	Murda	Apa	—	Pathara	—	Paroo	Kintala.
28. Dieyerie Tribe, Cooper's Creek	Modda	Appa	—	Peta	—	Parru	Tame, tjompa; kintala, wild dog.
29. Nimbalda Tribe, Mt. Freeling, S.A.	Ainya	Auwie	Arriemutha	Wirra	—	Paru	Wilka.
30. The River Peake Tribe	Thurie	Cootha	—	Pethea	—	Paroo	Muddla.
31. Mount Remarkable	Kadnya	Kaui	Tunnie	Uldoo	Yucoo	Kinya	Kaali.
32. Flinders Range, Crystal Brook	Cudna	Cowie	Bucarno	Uldo	Ueo	Quioo	Cadli
33. Venus Bay	Ponda	Cappy	Narrah	Coolley	—	Barrow	Yelka.
34. Yardea, Gawler Ranges	Kinea	Appy	Warna	Worta	—	Coyiea	Wilkia.
35. Port Lincoln	Kanya	Kano	Wortama	Warndu	Ka	Kuya	Yura.
36. Fowler's Bay	Ponto	Coobie	Wanah	Wirah	Pugger	Cullah	Yelkah.
37. Bordertown, Tatiara	Marra	Peirik	Nammut	Wawilladam	Yunkuit	Kakpar	Kalo.
38. Padthaway Tribe, Glen Roy	Marra	Pardick	Gunmath	Weal	Wallow	Cuckwar	Cal.
39. Guichen Bay Tribe	Moray	Barique	Hammat	Bidnah	Moontack	Nonwoolah	Calle.
40. Penola Tribe	Marrie	Parree	Hermat	Daar	Wallooo	Lap	Carl.
41. Tarpeena Tribe	Mirry	Barree	Nomuh	Binna	Coona	Treto	Carl.
42. Omeo Tribe, Gippsland, V.	Dinga	—	—	Bara (wood)	Warbang	Munja	Warregal.
43. Lake Tyers Tribe, Gippsland, V.	Wallung	Yarn	Waring	Kalack (wood)	Gree	Kine	Baan.
44. Tahiti, Society Islands	O-fa-i	Vai, pape	Miti	Raau	Vaa	I'a	Uri
45. Maori, N.Z.	Maka	Wai	Moana	Rakau	Waka	Ika	Kuri
46. Malayan	Batu	Ayer	Tasek	Puhn	Sampan	Ikan	Anjing kuyuk
74. A dialect of Chinese	Sheak	Shiu	Seak	Shu	Yoon koo	Yu	Kaw.

* Shot, stone, or bullet.

Comparative Table of selected Aboriginal Words (continued).

Name and Locality of Tribe.	Kangaroo.	Fire.	House.	Spear.	Club.	Wommera.
1. Moreton Bay	Murri	Dalo	Goanmar	Kana	Dabberi	—
2. Murray River, Echuca	Kyema	Pitja	—	Kama	—	Yova
3. Maroura, Lower Darling	Bullula	Nandale	Bonja	Karkaro	Pera	Yarrun
4. Warrego River, North Darling	Koolar	Wu	Thulloo nurral	—	—	—
5. Cornu Tribe, North Darling	Thirltah	Curlah	—	—	—	—
6. Blanchewater, S.A.	Urtloa	Picho	Wilia	Wadlarty	—	—
7. Lake Kopperamana, S.A.	Tyukaro, nanto	Tooroo	Boonga	Wankalde kalde	—	—
8. Kamilaroi, River Nammoi, N.S.W.	Bindar	Wi	Koondi	Pilar	Nurula pundi	—
9. Dippil, Moreton Bay, Wide Bay	Kroman	Gira	Durabunun	Kunnai	—	—
10. Lake Macquarie, N.S.W.	—	Koiyung	Kokeri	Tura	—	Wommurrur
11. Melbourne, V.	Kooim	Weing	Willum, Miam, Neerim	Tarre	Kalk kalk	—
12. Wimmera, V.	Minyun	Wanyap	Lar	Naripal	Lianwill	Karnick
13. Narrinyeri, Lake Alexandrina, S.A.	Wangami	Keni	Manti	Yarndi, kaiki wundi	Kanaki	Taralye
14. Adelaide Tribe, S.A.	Nante	Gadlu	Wodli	Kaya	Katta	Midla.
15. Moorundee, River Murray, S.A.	Purroilko	Kappangko	Rap	Kaiyur	Nakko	Ngewaangko.
16. Pankalla, Port Lincoln, S.A.	Warru	Gadla	Karnko	Keaya	Katta	Midla
17. King George's Sound, W.A.	Yangor	Kalla	Mya	Gidji	Dowak wirba	Miro
18. Swan River, W.A.	Yangor	Kalla	Mya	Gidji	Dowak	Miro
19. Port Essington, N.A.	Alpugi	Ojalli	—	—	—	—
20. Popham Bay, N.A.	Madba	Ojena	—	—	—	—
21. Croker Island, N.A.	Wenjoitj	Iona	—	—	—	—
22. Van Diemen Gulf, N.A.	Elpugi	Larolk	—	—	—	—
23. Mountnorris Bay, N.A.	Alpugi	Mamun	—	—	—	—
24. Woolner Tribe, Port Darwin, N.A.	Omalwin, yukunder	Lectunger	—	Lik-oor-ler	Met-pading-er	Wenbener
25. Larrakeeyah Tribe, N.T.	Longootpar	Queeneeda	Manillirra	Manyeckerrik	Quunder	Belettah
26. Charlotte Waters, S.A.	Uggera	Oorra	Ilta	Icherta	Marriwirra	Amira
27. Dieyerie Tribe, Lake Hope, S.A.	Chookaroo	Thooroo	Boonga	Kulthie	—	—
28. Dieyerie Tribe, Cooper's Creek	Tjukaro	Turro	Punga	Kalti	—	—
29. Nimbalda Tribe, Mt. Freeling, S.A.	Udlu	Adla	Wurli	Wurdlata	Muchica	Midla
30. The River Peake Tribe	Kungarra	Mucca	—	Katchie	Mirawirie	Ammera
31. Mount Remarkable	Tanda	Kadla	Wurley	Winda	Mudla	Midla
32. Flinders Range, Crystal Brook	Uro	Curla	Wurlie	Winna	Werrea	Wirra
33. Venus Bay	Warroo	Collin	—	Kaiher	Kondu	Malier
34. Yardea, Gawler Ranges	Kordoo	Curliea	Moora	Kica	–	Metela
35. Port Lincoln	Warru	Gadla	Karnko	Kaya	Katta	—
36. Fowler's Bay	Warrou	Cullah	Nurah	Kear	Coonde	Malah
37. Bordertown, Tatiara	Primpara	Wee	Ulla	Tar	Boodkan	Koombang
38. Padthaway Tribe, Glen Roy	Coora	Warnip	Gnoola	Thur	Mooreper	Coomban.
39. Guichen Bay Tribe	Koorie	Whanhap	Oolah	Whern	Mulka	Coombang.
40. Penola Tribe	Goorec	Warram	Hoolah	Ter	Narrancuck	Koombine.
41. Tarpeena Tribe	Coora	Warna	Moola	Trear	Womba	Womba.
42. Omeo Tribe, Gippsland, V.	Joatgba	Waltra	Jaanga	Jerambitty yarka	—	Kullin.
43. Lake Tyers Tribe, Gippsland, V.	Jirrah	Towera	Bang, ketchum	Waal jerrumbuddy kewat	Kullack	Kaning marrewan.
44. Tahiti, Society Islands	—	Auahi	Fare	Mahae	Raau	—
45. Maori, N.Z.	—	Kapura	Whare	Tao	—	—
46. Malayan	—	Api	Rumah	Tombak	Gada, tokam	—
47. A dialect of Chinese	—	For	Ok	Cheong	—	—

Comparative Table of selected Aboriginal Words (continued).

Name and Locality of Tribe.	Boomerang.	Day.	Night.	Great.	Small.	Good.
1. Moreton Bay	Barakadan	Dirdi	Wohn	Winyar	Pirpirbin	Gallang.
2. Murray River, Echuca	Wanya	Kwaky	—	—	—	Thoma talko.
3. Maroura, Lower Darling	Yarrumba	Karraninke	Thonku Mundil	Komlia	Katewailwo	Kandelka.
4. Warrego River, North Darling	Mulla murrale	Warroo	Bestaner	Mundill	Battur	—
5. Cornu Tribe, North Darling	Womah	Muruke	Tunka	Wirtoo	—	Cangella.
6. Blanchewater, S.A.	Wadna	Wilcha	Yaltumgoung	Wintrena	Yakerty	Tantara.
7. Lake Kopperamana, S.A.	—	Karrari	Tinkandu Tonkana	—	Wackawacka	Tantara Ormou.
8. Kamilaroi, River Nammoi, N.S.W.	Burran	Yerada	—	Burul	Kai kaidul	Murruba.
9. Dippil, Moreton Bay, Wide Bay	—	—	—	Winwar	Dummai	Gilanggur.
10. Lake Macquarie, N.S.W.	—	Purreung	Tokai	Kauwul	Warea	Murrai.
11. Melbourne, V.	—	Yellawa	Borun	Bullito	Wyebo	Boondup marnameek
12. Wimmera, V.	Kertum	Kehla nyauwe	Purroin	Kurrung	Barn	Dealk.
13. Narrinyeri, Lake Alexandrina, S.A.	Panketyi	Nunggi	Youguldyi	Grauwi	Muralappi	Nunkeri.
14. Adelaide Tribe, S.A.	—	Tindo	Ngulto	Parto	Kutyo	Marni.
15. Moorundee, River Murray, S.A.	—	Nort	Nimmi	Yernko worpippi	Poilyongko	Midlaityo Mendlpa.
16. Parnkalla, Port Lincoln, S.A.	Wadana	Wallira, marta	Malti	Manna bumba	Perru	Marniti manguri.
17. King George's Sound, W.A.	Kyli	Gedala	Kattik	Ngomon	Kardidi baldin	Gwabba.
18. Swan River, W.A.	Kyli	Gedala	Kumbargang myardack	Ngomon	Nyumap bottyu	Gwabba.
19. Port Essington, N.A.	—	—	—	Imuran	Eloitj	—
20. Popham Bay, N.A.	—	—	—	Jimiramira	Lamgallo	—
21. Croker Island, N.A.	—	—	—	Widawok	Yeyeko	—
22. Van Diemen Gulf, N.A.	—	—	—	Burudburang	Aroitja	—
23. Mountnorris Bay, N.A.	—	—	—	—	—	—
24. Woolner Tribe, Port Darwin, N.A.	—	Winninger*	Minninger†	Yapinga	Leita	—
25. Larrakeeyah Tribe, N.T.	—	—	—	Quillagee	Meclitshel	Biteyee.
26. Charlotte Waters, S.A.	Ooramunji	Tukka	Ingwa	Agnirrcha	Atoota	Ulyerra.
27. Dieyerie Tribe, Lake Hope, S.A.	Kirra	Kulkawura	Pulkara	Pinna	Wanka	Oomoo.
28. Dieyerie Tribe, Cooper's Creek	Keda	Ditji toda	Tinka	Paieri perna	Wakka elji	Mummu.
29. Nimbalda Tribe, Mt. Freeling, S.A.	Wadna	Patchu	Wilya	Allarka	Pidna ahpa	Wandu.
30. The River Peake Tribe	Karra	Warldo	Wonga	Nooka	Quitchawitchirie	Norcoo.
31. Mount Remarkable	Wonna	Yurlta	Nolta	Manna worta	Milkappa	Marnie.
32. Flinders Range, Crystal Brook	Woodna	Uldona	Wilga	Munara	Panaroo	Tuera.
33. Venus Bay	Watnah	Chinkayackaby	Moltu	—	Chicha	Yatta.
34. Yardea, Gawler Ranges	Wadna	Chindo	Malte	Merniea	Minica	Yarto.
35. Port Lincoln	Wodana	Wallira	Malti	Bumba	Perru	Manguri.
36. Fowler's Bay	Coohah	Oldin	Maltee	Murnah	Poodoo	Wending.
37. Bordertown, Tatiara	—	Haro	Moel	Woorong	Narree	Nooip.
38. Padthaway Tribe, Glen Boy	Gattim-gattim	Wooramcardo	Moiel	Worang	Nimpardie	Murto.
39. Guichen Bay Pribe	Karrumgettun	Caro	Mool	Woorrong	Moorooket	Matto
40. Penola Tribe	Cattum cattum	Karoo	Moore	Woorung	Nirdee	Maartung.
41. Tarpeena Tribe	Kittum kittum	—	—	—	—	—
42. Omeo Tribe, Gippsland, V.	—	Boorayo	Kambigo	Thoorka	Maragajang	Koongawa.
43. Lake Tyers Tribe, Gippsland, V.	Wangin	Broon	Bookang	Quarail	Tarlit	Lane.
44. Tahiti, Society Islands	—	Ao	Po ui	Rahi	Iti	Maitai.
45. Maori, N.Z.	—	Ao	Po	Rahi	Nohinohi	Pai.
46. Malayan	—	Ari	Malam	Besar	Kechil Keti	Baik.
47. A dialect of Chinese	—	Yat	Yea	Tai	Sai	Ho.

* Noonday, Midnight. † Midnight.

Comparative Table of selected Aboriginal Words (continued).

Name and Locality of Tribe.	Bad.	Man.	Woman.	Boy.	Girl.	Father.	Mother.
1. Moreton Bay	Warrang	Marila	Dundaldyn	Ngarring	Mirrung	Bing	Buddang.
2. Murray River, Echuca	Adjemot	Yenben guala	Pyabea	—	—	Mamook	—
3. Maroura, Lower Darling	Thulaja	Malie	Nonjo	Willanjo	Motepa	Kambea	Ngammaura.
4. Warrego River, North Darling	—	Naroa mine	Willawatta thuyin	Mutto	Whitkitha	—	—
5. Cornu Tribe, North Darling	—	—	—	—	—	—	—
6. Blanchewater, S.A.	Beardny	Mirua	Urtoa	Mimbuna	Urtawappa	Bapina	Kinena.
7. Lake Kopperamana, S.A.	Noodlantye	Karnally karne	Willa	Kuba	Mankara	Ngaperi	Ngandri.
8. Kamilaroi, River Nammoi, N.S.W.	Kagil	Giwar	Tinar	Birri	Mie	Buba	Ngumba.
9. Dippil, Moreton Bay, Wide Bay	Wurang	Winyagun	Yirum	Birwain	—	Bobbin	Ngarang.
10. Lake Macquarie, N.S.W.	Yarakai	Kare	Nukung	Yinai	Murrakeen	Biungbai	—
11. Melbourne, V.	Nillam	Koolin	Bagrook	Bopup	Monmondik	Marman	Parpun.
12. Wimmera, V.	Yatye	Watye	Lirok	Kolkon	Lamangurk	Mahmak	Babuk.
13. Narrinyeri, Lake Alexandrina, S.A.	Wirraagi brupi	Korni	Mimine	Ngauwire tyinyeri	Bami	Ngaiyeri	Ninkowe.
14. Adelaide Tribe, S.A.	Wakkina	Meyu	Tukkupurka	Tinyara kirkurra	Munkarra	Yerlimeyir	Ngankimeyir.
15. Moorundee, River Murray, S.A.	Payu	Meru	Ngammaityu	Wityarrong	Warkarrau	Ngukkuwar	Ngakur.
16. Parnkalla, Port Lincoln, S.A.	Milla nangka	Yura	Ngammaityu pallara	Mambama marralye	Kardni	Pappi	Ngammi.
17. King George's Sound, W.A.	Waukyn warra	Mamarap	Yago	Turnit	Idudar bungaru	Kynkar	Ngaugan.
18. Swan River, W.A.	Djul, warra	Mamarap	Yago	Mammal	Mandigara	Mamman	Ngangan.
19. Port Essington, N.A.	—	Iwala	Wari-comomo	Wararuwnaji, a child	—	—	—
20. Popham Bay N.A.	—	Koala	Ohi	Edpeddo (a child)	—	—	—
21. Croker Island. N.A.	—	Eloin	—	Alaok (a child)	—	—	—
22. Van Diemen Gulf, N.A.	—	Poli	Urnin	Aroitj (a child)	—	—	—
23. Mountnorris Bay, N.A.	— [good)	—	—	—	—	—	—
24. Woolner Tribe, Port Darwin, N.A.	Wodlicker (no	Meangener	*Weenbeener(heavy)	Mungi	—	Peppee	Kadee.
25. Larrakeeyah Tribe, N.T.	Queeuwook	Mollineux	Meelugga	Nym	Baynilla	Pipee	Kooding.
26. Charlotte Waters, S.A.	Akoona	Errilla	Kadlooka	Weyai	Quiyai liaqua	—	—
27. Dieyerie Tribe, Lake Hope, S.A.	Mudlanchie	Kurna	Widla	Kuruwulie	Munkara	Apirrie	Andrie.
28. Dieyerie Tribe, Cooper's Creek	Madlanchi	Matari	Willa	Kanku	Mankara	Apari	Andri.
29. Nimbalda Tribe, Mt. Freeling S.A.	Bidnie	Mirru	Artu	Mumbunna	Artupappa	Pappie	Ammie.
30. The River Peake Tribe	Mudlantie	Warrie wittie	Ululula	Weawire	Quei	Neeigh	Looka.
31. Mount Remarkable	Nanyalto	Komanna	Balla	Coonga	Mungarra	Yedla	Yunga.
32. Flinders Range, Crystal Brook	Minga	Lurra	Burla	Coona	Burlyapa	Yerlie	Yonga.
33. Venus Bay	Nunta	Cardo	Coorah	Bonganah	Piealah	Momar	Weire.
34. Yardea, Gawler Ranges	—	Nunka	Coora	Walpo	Mintha coora	Moma	Wea.
35. Port Lincoln	Milla	Yurra	Pallara	Marralye	Kardni	Pappi	Ngammi.
36. Fowler's Bay	Nantha	Widenbanah	Maddern	Keager	Pooldoo	Mumma	Weah.
37. Bordertown, Tatiara	Touon	Turanpalmal	Palapalarick	Moorongal	Parakparak	Mamee	Babee.
38. Padthaway Tribe, Glen Roy	Woorang	Toorangoalah	Purlapurla	Moorangal	Gnangmal	Mamun	Papoo.
39. Guichen Bay Tribe	Woorang	Weirwoowal	Weirwoopalep	Moorungal	Barnekbaruck	Mahmoo	Pahpoo.
40. Penola Tribe	Waarrung	Wineman	Berlubberlipire	Moorunga	Paripari	Mamoo	Papoo.
41. Tarpeena Tribe	—	—	—	—	—	—	—
42. Omeo Tribe, Gippsland, V.	Kiar	Yune	Konamba	Wenyerang (child)	—	Tapang	Najan.
43. Lake Tyers Tribe, Gippsland, V.	Dindin	Bra kini	Workat	Tarlo bra womba lettie	Tarl woreat	Moongan	Yaekan.
44. Tahiti, Society Islands	Ino	Tane	Vahine	Tama iti	Tama hine	Metuatane	Matua.
45. Maori, N.Z.	Kino	Tangata	Wahine	Tama iti	Tamaiti whahine	Metua vahine	Matua whahine
46. Malayan	Buruk	Orang	Perampuan	Anak laki-laki	Anak perampuan	Bapa	Ama, montua.
47. A dialect of Chinese	M ho	Nam yan	New yan	Nam tsai	New tsai	Fu chan	Moo chan.

* "Light woman, lemonoular."

Comparative Table of selected Aboriginal Words (continued).

Name and Locality of Tribe.	Husband.	Wife.	Head.	Mouth.	Hand.	Eye.	Tongue.
1. Moreton Bay	—	Mirru	Magul	Tambur	Yamma Murru	Millo	Tallaim
2. Murray River, Echuca	—	—	Boko	Worru	Pecan	Maa	Saleng
3. Maroura, Lower Darling	Maleye	Nunggaiyi	Thurto, koko	Yelka	Murra, maonbunya	Makie	Tarlina
4. Warrego River, North Darling	—	—	Konkaer	Munnura	Murra	Monoro	Teeyir-tarlina
5. Cornu Tribe, North Darling	—	—	Thirtawalla	Yelka	Murrah	Naki (eyes)	Tarralangi
6. Blanchewater, S. A.	—	—	Paperty	Tiya moodla	Murra	Minna	Yarley, tarlya
7. Lake Kopperamana, S.A.	—	—	Mangathandra	Monna	Murra	Milki	Tally
8. Kamilaroi, River Namnoi, N.S.W.	—	—	Kaoga	—	Murra	Mil	Tally
9. Dippil, Moreton Bay, Wide Bay	—	—	Kam	Tunka	Durnin	Mi	Dunnum
10. Lake Macquarie, N.S.W.	—	—	Woollung	—	Muttura	Ngaikung	Tullun
11. Melbourne, V.	Nangoran	Brenbun	Kowan worang	Kundemer	Munung	Mying Myrongatha	Tallon
12. Wimmera, V.	Namtuk	Matyimuk	Purpuk	Tyarbuk	Maunanyuk	Mirr	Tyalli
13. Narrinyeri, Lake Alexandrina, S.A.	Napi.	Napi	Kurli	Tori (muna, lips)	Mari	Piilii	Tallanggi
14. Adelaide Tribe, S.A.	Yerlina	Karto	Mukarta	Ta	Marra	Mena	Tadlanya
15. Moorundee, River Murray, S A.	Pewi	Loangko	Pertpukko	Munno, taako	Mannurko	Korllo	Ngantudli
16. Parnkalla, Port Lincoln, S.A.	Yerdli	Karteti yungara	Kakka	Narparta, ya	Marra	Mena	Yarli
17. King George's Sound, W.A.	Kerdo	Kardo	Katta	Dta	Marhra	Kanbigur mel	Drakundyl
18. Swan River, W.A.	Kardo	Kardo	Katta	Dta	Marhra	Mell	Dtallang
19. Port Essington, N.A.	—	—	Wakbok	Angaikbirig	Anjigi	Ira (eyes)	—
20. Popham Bay, N.A.	—	—	Iwadi	Jamida	Yalabidji	Jara (eyes)	—
21. Croker Island, N.A.	—	—	Wari	Lamaliala	Yeyen	Dala (eyes)	—
22. Van Diemen Gulf, N.A.	—	—	Pogal	Arnarigbirij	Jigi	Ira (eyes)	—
23. Mountnorris Bay, N.A.	—	—	Aalbawal	Arnaramba	Mamiliri	Ira (eyes)	—
24. Woolner Tribe Port Darwin, N.A.	—	Mungedma	Mudlo	—	Manence	Ma (or see)	Wee-yer
25. Larrakeeyah Tribe, N.T.	—	—	Malloomar	Karbolquar	Queearr	Leemurra	Quemilla
26. Charlotte Waters, S.A.	Oonoowa (dear)	Urkooja	Akabuta	Arrakata	Ilcha	Algna	Alinya
27. Dieyerie Tribe, Lake Hope, S.A.	Noa	Noa	Mongathandra	Muna	Murra	Milkie	Thulie
28. Dieyerie Tribe, Cooper's Creek	Noa	Willa	Manga tandra	Monna	Marra	Milki	Talla
29. Nimbalda Tribe, Mt. Freeling, S.A.	Murnie	Artunha	Pappurtle	Yayah	Murra	Minna	Yarlie
30. River Peake Tribe	Thunthie	Kakaeoo	Curteyabba	Munna	—	Milierdie	Thagndunna
31. Mount Remarkable	Gnooba	Cartoo	Karkalli	Tanga	Marra	Mina	Yellie
32. Flinders Range, Crystal Brook	Ooba	Cartoo	Kakerly	Dya	Mirra	Nina	Yarlie
33. Venus Bay	Mealler	Panichie	Cocker	Yiarrih	Murrah	Miailler	Challing
34. Yardea, Gawler Ranges	Michie	Murden	Caea	—	Murria	Mealea	Yarlie
35. Port Lincoln	Yerdli	Kartetiyungara	Kakka	Ya	Marra	Mena	Yarli
36. Fowler's Bay	—	Muddern	Cocki	Pultah	Muna	Miil	Tulley
37. Bordertown, Tatiara	Manapoo	Malla	Poopong	Kannuk	Mana	Mrah	Talla
38. Padthaway Tribe, Glen Roy	Gnungapoo	Mullaunoo	Poopan	Carnean	Marnungan	Mrungun	Tulangun
49. Guichen Bay Tribe	Hamahpo	Mullano	Popo	Kannoko	Mannano	Mannaho	Tallangen
40. Penola Tribe	Annapoo	Maala	Pope	Karoo	Maana	Mer	Talle
41. Tarpeena Tribe	—	—	—	—	—	—	—
42. Omeo Tribe, Gippsland, V.	—	—	Kutta yang	Mundho	Mana mana	Kundulo	Thalan
43. Lake Tyers Tribe, Gippsland, V.	Benang	Mian	Poork	Gaat	Bret	Mree	Jellan
44. Tahiti, Society Islands	—	—	Upoo	Vaha	Rima (arm)	Mata	Arero
45. Maori, N.Z.	—	—	Matenga	Ngutu	Ringa (arm)	Kanohi	Arero
46. Malayan	—	—	Kapala Ulu	Mulut	Langan (arm)	Mata	Lehah
47. A dialect of Chinese	Cheong Fu	Chai	Tsau	Haw	Shau	Ngan	Lee

Comparative Table of selected Aboriginal Words (continued).

Name and Locality of Tribe.	Teeth.	Ear.	Foot.	Nose.	Hair.	Blood	Living.
1. Moreton Bay	—	—	—	—	—	Kakke	Tikki.
2. Murray River, Echuca	Tirra	—	Jenna	Kow	Minderin	Gena, gerra	—
3. Maroura, Lower Darling	Undie	—	Thina	Mendolo	Burlkie	Kandara	Borrinyer.
4. Warrego River, North Darling	Tuyalie	Thina	Mintchi	Mendemullar	Tartar burlke	Carndarah	—
5. Cornu Tribe, North Darling	Mindi	Ure	Tidnah	—	Cornu tribe	—	—
6. Blanchewater, S.A.	—	—	—	—	—	Herty	Moierga.
7. Lake Kopperamana, S.A.	Manatandra	Gootara	—	Moodla	Parra	Kumarri	—
8. Kamilaroi, River Namnoi, N.S.W.	—	—	—	—	—	Gue	—
9. Dippil, Moreton Bay, Wide Bay	—	—	—	—	—	Kukki	—
10. Lake Macquarie, N.S.W.	—	Ngureng	—	—	—	—	Moron [bool
11. Melbourne, V.	Lecang	Werring	Tenan	Gaarn	Yarra	Kulmul	Weagoon murm-
12. Wimmera, V.	—	—	—	—	—	Gurkuk	Murrun.
13. Narrinyeri, Lake Alexandrina, S.A.	Turar	Plombi	Turni	Kopi	Kuri	Kruwi	Tumbewallin
14. Adelaide Tribe, S.A.	Tecala	Yure	Tinna	Moola	Yuka	Karro	Purrutendi.
15. Moorundee, River Murray, S.A.	Ngentha	Marlo	Tudnai	Koonko	Yengku	Kantur	Ngengin, mang-
16. Parnkalla, Port Lincoln, S.A.	Ira	Yurre	Idna	Mudla	Kakkaputti	Kartintye	Warriritti, [unko
17. King George's Sound, W.A.	Nalgo	Tonga Jija	Jinna	Mulya	Kattamangara	Barru	Wining.
18. Swan River, W.A.	Nalgo	Tonga Jija	Jinna	Mulya	Kattamangara	Nguba	Wining.
19. Port Essington, N.A.	Anjigi	Alaijah	Ingualmulbil	Anjimmil	Angbal	—	—
20. Popham Bay, N.A.	Yataotbidji	Jalamari (ears)	Janga	Enna	Jimara	—	—
21. Croker Island, N.A.	Yeyen	Lomar (ears)	Elod	Jeni	Weya	—	—
22. Van Dieman Gull, N.A.	Jigi	Kalajah (ears)	Aruaroli	Jilmil	Mbal	—	—
23. Mountnorris Bay, N.A.	Mawiliri	Alajah (ears)	Aruaroli	Orojilmul	Angbal	—	—
24. Woolner Tribe, Port Darwin, N.A.	Ya	Wal	Um-mal	Wee-yehr	Ler-mal-ner	Mum-al-war	—
25. Larrakeeyah Tribe, N.T.	Dunburra-gee	Beenarra	Queeal	Queeanguarr	Larayelarra	Ammijeeler	Middip.
26. Charlotte Waters, S.A.	Errtita	Kilpagata	Ingga	Adla	Akira*	Irrgna	—
27. Dieyerie Tribe, Lake Hope, S.A.	Munathandra	Cootehara	Thidna	Moodla	Parra	Koomarrie	Thipie.
28. Dieyerie Tribe, Cooper's Creek	Monatandra	Kutjara, talpa	Titna	Modla	Parra	Kumarie	Tepi.
29. Nimbalda Tribe, Mt. Freeling, S.A.	Yirra	Yurie	Yidna	Mudla	Arkatiwatchie	Artic	Ecpie.
30. River Peake Tribe	Yackirie	Yerrie	Thidna	Middla	Perrecie	Commarie	Pidelelalea.
31. Mount Remarkable	Yira	Yurie	Tidna	Modla	Wilga	Karro	Booroo.
32 Flinders Range, Crystal Brook	Yerra	Wudlie	Tidna	Moolda	Urie	Caroo	Wanga.
33. Venus Bay	Yiareulrer	Youria	Chinna	Mooller	Cockanoorah	Yiltoo	Yattoo.
34. Yardea, Gawler Ranges	Yerda	Urie	Cheenia	Moolia	Coca	Eldo	Nalthe.
35. Port Lincoln	Ira	Yurre	Idna	Mudla	Kak koputti	Kartintye	Warririti.
36. Fowler's Bay	Era	Eury	Chena	Mullah	Nurie	Yeldoo	Nalde.
37. Bordertown, Tatiara	Taugha	Wra	Tinna	Kabo	Ngaha	Kanghani	Yooroolie.
38. Padthaway Tribe	Tungungun	Worungan	Tinangun	Cuponing	Nurlungun	Kooroocan	Ulie.
39. Guichen Bay Tribe	Tangankerin	Whanno	Tinanew	Carpono	Hallanew	Corroko	Yulle.
40. Penola Tribe	Tunga	Waara	Dinna	Kaaboo	Allah	Quroo	Lumun
41. Tarpeena Tribe	—	—	—	—	—	—	Ulee.
42. Omeo Tribe, Gippsland, V.	Yera	—	Jinang	Noorwanang	Karang karang	Kooraba	—
43. Lake Tyers Tribe, Gippsland, V.	Nerndaik	Wring	Jane	Goong koong	Lirt	Karndobara	Ticr.
44. Tahiti, Society Islands	Niho	Taria	Avae (leg)	Ihu	Roululu	Toto	Ora.
45. Maori, N.Z.	Niho	Taringa	Wae (leg)	Ihu	Makawe	Toto	Ola.
46. Malayan	Gigi	Telinga	Betis (leg)	Idong	Rembut	Darah	Beridup,
47. A dialect of Chinese	Ngd	Ye	Kweot	Pe	Tsau fat	Hent	Shang.

* Beard, uruginia.

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Comparative Table of selected Aboriginal Words (continued).

Name or Locality of Tribe.	Dying.	Hearing.	Seeing.	Sitting.	Making.	Giving.	I.
1. Moreton Bay	Boang	Pidne	Nganka	Andowach	Cachngao	Anowah	Atta.
2. Murray River, Echucha	—	—	—	—	—	Woga	Wirwy
3. Maroura, Lower Darling	Poka mala	Barra (I hear)	Winjeatte (indi-	Nangalla	Bunnener	Gnoka	Napa.
4. Warrego River, North Darling	Pullimer	—	— [cations	—	—	Warrima	—
5. Cornu Tribe, North Darling	—	—	Minna	Thurre (sit	—	Nooko (give)	— [I.
6. Blanchewater, S.A.	Yantatra	Yeara urie	Mitkala	— [down)	Odinda	Noomkookia	—
7. Lake Kopperamana, S.A.	Pallina	Ngarrmana	Ngummi	Ngammana	—	Yinkamie	Ngamme, meatto,
8. Kamilaroi, River Namoi, N.S.W.	Palluni	Wimmugi	Nunyin	Ngtobela, ng-	Gimbi	Wime	Ngala.
9. Dippil, Moreton Bay, Wide Bay	—	—	Nakilli	Nimai [tdela	Yunka	Wa	Ngai.
10. Lake Macquarie, N.S.W.	—	—	Ngarmeit	—	Umarabang	Ngruwa	Band Ngatoa
11. Melbourne, V.	Wargolakameit	Nargoneit	Nakelang	Allambee	Monkeit	Emmaradeek	Nurrumbeck.
12. Winmera, V.	Weekin	Narrangi	Nakkin	Neanga	Kunga	—	Tyurnuk.
13. Narrinyeri, Lake Alexandrina, S.A.	Porunn	Kungum [dai	Nekkonda	Lewm	Winmin	Pempin	Ngap.
14. Adelaide Tribe, S.A.	Madlendi	Yurrok ityan-	Noun	Tinkandi	Pingyandi	Yungrondi	Ngai.
15. Moorundee, River Murray, S.A.	Pointtyun	Tanmmun	Nakkutu	Woinangko	Kawun	Ngun	Ngope.
16. Parnkalla, Port Lincoln, S.A.	Madlonirtitmakka-	Yurrakkun, nur	Nyangow	Ikkata	Nappiti milliti	Nungkutu	Ngai.
17. King George's Sound, W.A.	Wanni [mitti	kattidj [mitti	Dyinnang	Ngtunow	Wyerow	Yonga	Adjo; Ygo.
18. Swan River, W.A.	Wanni	kattidj	—	Ngmnow	Wyerow	Yonga	Ngadjo.
19. Port Essington, N.A.	—	—	—	—	—	—	—
20. Popham Bay, N.A.	—	—	—	—	—	—	—
21. Croker Island, N.A.	—	—	—	—	—	—	—
22. Van Dieman Gulf, N.A.	—	—	—	—	—	—	—
23. Mountnorris Bay, N.A.	— [kiter	Wal (to hear)	Ma (to see)	Loori (sit down)	—	Ker man-mer (give me)	— [also us.
24. Woolner Tribe, Port Darwin, N.A.	Mer-mawer mo-	Allydung	Binyamner	Neeghinee	—	Unyook (give me)	Ung-goin-gee
25. Larrakeeyah Tribe, N.T.	Baylingyan	Oondanooma	Rimma	Amanna	Merrilana	Inthana	Lamik.
26. Charlotte Waters, S.A.	Illuna	—	—	—	—	—	—
27. Dieyerie Tribe, Lake Hope, S.A.	Narrie [narri	Uruna	Nuna	Armuna	Unkana	Yinkana	Athoo.
28. Dieyerie Tribe, Cooper's Creek, S.A.	Palina (dead body)	Narana	Najina	Nammana	Ankana	Jinkana	Nanni, artoo,
29. Ninbalda Tribe, Mt. Freeling, S.A.	Patlundu	Palku	Nakuka	Ekunda	Muthunda	Mungatha	Artu. [natto.
30. River Peak Tribe	Peteroien	Warranga	Wanerie	Wimiia	Capparoo	Minina	—
31. Mount Remarkable	Cudnien	Culdijo	Nakkoilyo	Tikkoilya	Atunicla	Yungaccha	Gnie.
32. Flinders Range, Crystal Brook	Talteroo	Maco Leo	Naaceo	Doeunny	Gota budia	Yonganono	—
33. Venus Bay	Pallano	Youracudda	Narcoonah	Yiallinah	Norachanda	Younger	—
34. Yardea, Gawler Ranges	Pallone	—	Meena	—	—	—	Unna
35. Port Lincoln	Wakkanuiti, or	Yurraniti	Nakkutie	Ikkata	Wappiti	Nungkutu	Ngai.
36. Fowler's Bay	Pall [padlutu	Mearah	Naigoon	Neen	—	Youngo	—
37. Border Town, Tatiara	Ninkan	Wankin	Naka	Ngong	Munat	—	Naduk.
38. Padthaway Tribe, Glen Roy	Nookau	Wanganot	Nanut	Gnunit	Umugannt	Wocan	Mooleenut.
39. Guichen Bay Tribe	Nuckoyne	Wannoo	Narnin	Nemneh	Callicon	Wokangnien	Gnatto.
40. Penola Tribe	Nuruckoo	Wangun	Naan	Neen	Bemecyea	Wokamni	—
41. Tarpena Tribe	Noun	Nowangnan	Narrawing	—	Boongar	Woar	Wando.
42. Oneo Tribe, Gippsland, V.	Toonutbunbam	—	Nanagan	Bagan	—	—	—
43. Lake Tyers Tribe	Tirty-gun	Warigа	Taekun	Neanwert	Tharamba	Ua	Ngio.
44. Tahiti, Society Islands	Paaroo	Paaroo	Ite	Noho	Hamani	Hopoi	Oau.
45. Maori, N.Z.	Poite	Whakarongo	Kite	Noho	Hunga	Ho-atu	Hau.
46. Malayan	Mate	Dengar	Liat	Duduk	Karja	Eri kasih	Aku.
47. A dialect of Chinese	Mati	Teang	Kin	Chor	Tso	Pi	Ngo.
	See						

Comparative Table of selected Aboriginal Words (continued).

Name and Locality of Tribe.	Thou.	He, She, It.	We.	Ye.	They.	This.	Who.
1. Moreton Bay	Inta	Ungda	Nhamba	Nuba	Nganna	—	—
2. Murray River, Echuca	Guinma	Nunthy	Gnally geletcho	—	—	—	—
3. Maroura, Lower Darling	Nindoah Minba	—	Ninnower	—	Kinner	Kakee	Yeatoura
4. Warrego River, North Darling	—	—	—	—	—	—	—
5. Cornu Tribe, North Darling	—	—	—	— [tye	—	—	—
6. Blanchewater, S.A.	Niankunda	—	—	Emue-warra-	—	—	—
7. Lake Kopperamana, S.A.	Yinkarni (yours)	Noolia	—	Yourana	—	—	Warreno
8. Kamilaroi, River Nammoi, N.S.W.	Nginda	Ngenna	Ngeane	Ngindai	Ngarma	Ngubbo-nun-	Andi
9. Dippil, Moreton Bay, Wide Bay	Nginna	Unda	—	Ngindai	—	— [ma	—
10. Lake Macquarie, N.S.W.	Ngintoa	Ninwoa	Ngeen	Nura	Bara	Inna	Ngan
11. Melbourne, Victoria	Murrumbinner kargee	Munniger	Murramaner	Murrumbinner	Murrumnuller	—	—
12. Wimmera, Victoria	Tyurmin	Kinga	Tynrmeargorak	Tyarmorak	Kinyet	Kinma	Winyer
13. Narrinyeri, Lake Alexandrina, S.A.	Nginte	Kitye itye	Ngurn	Ngun	Kar	Hakkai	Ngangge
14. Adelaide Tribe, S.A.	Ninna	Pa	Ngadlu	Na	Parna	Inna	Nganna
15. Moorundee, River Murray, S.A.	Ngurrei	Ninni	Ngennu	Ngunnu	Nana	Tii	Merke
16. Parnkalla, Port Lincoln, S.A.	Ninna	Panna parrutyi	Ngarrinyelbo	Nuralli	Yardna	Inna	Nganna
17. King George's Sound, W.A.	Ngimni	Bal	Ngalata ngille!	Nyurang	Balgul bullalel	Nidja	Ngan indi
18. Swan River, W.A.	Ngimni	Bal	Ngamil	Nyurang	Balgun	Nidja	Nganni
19. Port Essington, N.A.	—	—	—	—	—	—	—
20. Popham Bay, N.A.	—	—	—	—	—	—	—
21. Croker Island, N.A.	—	—	—	—	—	—	—
22. Van Dieman Gulf, N.A.	—	—	—	—	—	—	—
23. Mountnorris Bay, N.A.	—	—	—	—	—	—	—
24. Woolner Tribe, Port Darwin, N.A.	(*see* ye)	O-win-gee (*also*, his, hers, its	Ung-goin-gee (us)	Netangee (yours)	(*see* he)	—	Wongalyer (*also* what, which)
25. Larrakeeyah Tribe, N.T.	Eetana	Goonbar; Benedba	Lowralarree	—	—	Goongwar	Queeabra abra
26. Charlotte Waters, S.A.	—	— [na	—	—	—	Nungoona	Oona
27. Dieyerie Tribe, Lake Hope, S.A.	Yinkangu	Nooliea, Nanica, Nin-	Undra	Yoora	Thanna	Ninna	Warana
28. Dieyerie Tribe, Cooper's Creek, S.A.	Jinni	Nanja; Nania	Naiana	Jura	Tanana	—	Worra: wolli
29. Nimbalda Tribe, Mt. Freeling, S.A.	Nundu	Pallu	Alpula	—	Yadna	Yinnana	Annana
30. River Peake Tribe	—	—	Paracoola	—	Enjie	—	—
31. Mount Remarkable	—	Woonea; Banna	Nudlee	Ninma	Thumma	Eeya	gnanna
32. Flinder's Range, Crystal Brook	—	—	—	Nina	—	—	—
33. Venus Bay	—	—	—	—	Winnea	—	—
34. Yardea, Gawler Ranges	Channa	—	—	—	—	—	Unkie
35. Port Lincoln	Ninna	Parrutye	Ngarrinyello	Nuralli	Yardna	Inna	Nganna
36. Fowler's Bay	—	—	—	—	—	—	—
37. Border Town, Tatiara	Nghurak	Nang	Nanpallack	—	Tenung	Nang	Nanung
38. Padthaway Tribe, Glen Roy	—	Thee	Nangpular	—	—	—	Gnanganwalla
39. Guichen Bay Tribe	Whoebo	—	Yennawal	—	Teeyayan	Barraquion	Ahnno
40. Penola Tribe	—	—	—	—	—	—	—
41. Tarpeena Tribe	Moreyong	Wattung	Lumear	Carei	New	Murrakia	Narnung
32. Omeo Tribe, Gippsland, V.	—	—	—	—	—	—	—
43. Lake Tyers Tribe, Gippsland, V.	Ngindo	Ngungango; Mali; Kanow	Werna	Kathowart	Thana	Thindu	—
44. Tahiti, Society Islands	Oe	Oia	Tatou	Outou	Ratou	—	—
45. Maori, N.Z.	Koe	Ia	Tatou	Koutou	Ratou	—	—
46. Malayan	Kau	Iya	Kita	Kau	Orang	—	—
47. A dialect of Chinese	Ni	Ku	Ngo	Ni	Ku ti	Pi ti	Pin ko

Comparative Table of selected Aboriginal Words (continued).

Name and Locality of Tribe.	One.	Two.	Three.	Four.	Dual.	Plural.
1. Moreton Bay	Kalun	Bullae	Bupper	Milling-kalla	—	—
2. Murray River, Echuca	Enea	Petcheval	Petchevalenea	Petcheval-petcheval	—	—
3. Maroura Tribe, North Darling	Nukee	Barkolo	Barkalonuke	Barkolo-barkolo	Wowo	Wowo
4. Warrego River, North Darling	Tarlina aitye	Barkalo	Tarlina barko, aitye	—	—	—
5. Cornu Tribe, North Darling	—	—	— [barkolo	—	—	—
6. Blanchewater, S.A.	—	—	—	—	—	—
7. Lake Kopperamana, S.A.	Ngerna	Mondroo	Barkooloo	Mondroo-mondroo	—	—
8. Kamilaroi, River Nammoi, N.S.W.	Mal	Bular	Guliba	Bular-bular	—	—
9. Dippil, Moreton Bay, Wide Bay	—	—	—	—	—	—
10. Lake Macquarie, N.S.W.	—	—	Noro	—	Buloara	—
11. Melbourne, V.	Gamboden	Bengero	Bengerogamme	Bengeroo bengeroo	—	—
12. Wimmera, V.	Keyap	Pollit	Pollit kepap	Pollit-pollit	—	Itya
13. Narrinyeri, Lake Alexandrina, S.A.	Yammalaitye	Ninkaiengk	Neppaldar	Kuk-kuk	Engk	Ar
14. Adelaide Tribe, S.A.	Kuna	Purlaitye	Marnkutye	Yerra-bula	Idla urla	Nna
15. Moorundee, River Murray, S.A.	Metatta	Tangkul	Tangkul meto	Nailko	Akul	A
16. Parnkalla, Port Lincoln, S.A.	Kuna	Kalbelli	Kulbarri koppo	—	Welli	Ari
17. King George's Sound, W.A.	Dombart	Gurdar	Wahrang	—	—	—
18. Swan River, W.A.	Gyn	Gudjal	Warhrang	Gudjalin-gudjalin	—	—
19. Port Essington, N.A.	Erad	Nargarik	Nargarikelerad	Nargariknargarik	—	—
20. Popham Bay, N.A.	Motu	Lawitbari	Lawitbarimot	—	—	—
21. Croker Island, N.A.	Roka	Oialk	Orialkeraroka	—	—	—
22. Van Dieman Gulf, N.A.	Warat	Nargarik	Nargilwarat	Nargariknargarik	—	—
23. Mountnorris Bay, N.A.	Warat	Nargarik	Nargarawarat	Nargariknargarik	—	—
24. Woolner Tribe, Port Darwin, N.A.	Telling-it-er	Tolloiyer	—	—	—	—
25. Larrakeeyah Tribe, N.T.	Kulagook	Kalletulik	Kulletulik-kulagook	—	—	—
26. Charlotte Waters, N.T.	—	—	—	—	—	—
27. Dieyerie Tribe, Lake Hope, S.A.	Koornoo	Mandroo	Parcoola	Mundroomundroo	—	Wura
28. Dieyerie Tribe, Cooper's Creek, S.A.	Kulno	Mandru	Parakulo	Mandrumandru	Wura	—
29. Nimbalda Tribe. Mt. Freeling, S.A.	Unaworta	Alpillanna	Ulpalie	Alpillana-alpillana	Alpilla	Allapunner
30. River Peake Tribe	Neuieu	Paracoola	Quilparrie	Merrie	—	—
31. Mount Remarkable	Kurmana	Purlanna	Manguina	Marnappa	—	—
32. Flinders Range, Crystal Brook	Kummana	Purlana	Manguina	Murnapa	Purlanna	Manguina
33. Venus Bay	Coomba	Cootrah	Carpoo	—	—	—
34. Yardea, Gawler Ranges	Kuna	Kalbelli	Koppo	Yialentta	—	—
35. Port Lincoln	Comia	Coothrah	Carpo	Wema	Bbelli	—
36. Fowler's Bay	Cooma	Cootherah	Caboo	Yelkatah	—	—
37. Border Town	Wyandoo	Pullak	Poitpowandu	Poleitpapoleit	—	—
38. Padthaway Tribe, Glen Roy	Wanto	Poolack	Workabbo	Curtbun	—	—
39. Guichen Bay Tribe	Wanto	Polelack	Worecabbo	Quartor	—	—
40. Penola Tribe	Waantoo	Boolite	Reeaboo	Kertpanoo	—	—
41. Tarpeena Tribe	Warndoo	Bowait	Warwong	Warkolata-warkolata	—	—
42. Omeo Tribe, Gippsland, V.	Boor	Warkolala	Warkolala boor	Booloman bathra boolung	—	—
43. Lake Tyers Tribe, Gippsland, V.	Kootopan	Booloman	Booloman batha koo-	Carlik	Ngal	Ngurtang
44. Tahiti, Society Islands	Tahi	Rua	Toru [took	Ha	—	—
45. Maori, N.Z.	Tahi	Rua	Toru	Wha	—	—
46. Malayan	Suatu, satu	Dua	Tinga	Ampat	—	—
47. A dialect of Chinese	Yet	Ye	Sam	—	—	—

Table showing the Authorities for the Aboriginal Words in the preceding Tables, with their Meanings.

Name or Locality of Tribe.	Authorities.
1. Moreton Bay	Dr. G. Turner's "Polynesia."
2. Murray River	Messrs. Strutt & Beveridge.
3. Maroura Tribe, Lower Darling	Rev. R. W. Holden.
4. Warrego, North Darling	Rev. R. W. Holden.
5. Cornu Tribe, North Darling	Dr. W. C. Peehey
6. Blanchewater	Mr. B. W. Taplin.
7. Lake Kopperamana	Rev. G. Meissell & Mr. Howitt.
8. Liverpool Plains, Barwon	Rev. W. Ridley.
9. Moreton Bay, Wide Bay, Dippil	Rev. W. Ridley.
10. Lake Macquarie, N.S.W.	Rev. L. E. Threlkeld.
11. Melbourne, Victoria	Mr. Thomas, Protector of Aborigines, Victoria.
12. Wimmera, Victoria	Rev. Mr. Spieseke, Moravian missionary.
13. Narrinyeri, Lake Alexandrina, S.A.	George Taplin, Point Macleay.
14. Adelaide Tribe, S.A.	Rev. C. Teichelman, missionary.
15. Moorundee, River Murray	Dr. M. Moorhouse, Protector of Aborigines.
16. Port Lincoln, S.A.	Rev. C. W. Schurmann, missionary.
17. King George's Sound, W.A.	Mr. G. T. Moore, Attorney-General, W.A.
18. Swan River, W.A.	" " "
19. Port Essington, N.A.	Mr. G. W. Earl.
20. Popham Bay, N.A.	"
21. Croker Island, N.A.	"
22. Van Dieman Gulf, N.A.	"
23. Mount Norris Bay, N.A.	"
24. Woolner, N.T.	Mr. O. Bennett.
25. Larrakeeyah Tribe, N.T.	Mr. W. T. Bednall.
26. Charlotte Waters, S.A.	Mr. C. Giles, telegraph stationmaster.
27. Dieyerie Tribe, S.A.	Mr. S. Gason, police-trooper.
28. Dieyerie, Tribe, S.A.	Rev. E. Homann, missionary.
29. Nimbalda Tribe, Mount Freeling, S.A.	Henry Quincey Smith, police-trooper.
30. River Peake Tribe	P.T. Fredk. Born.
31. Mount Remarkable	Mr. B. Hack, C.L.R.
32. Crystal Brook	P.T. Noble.
33. Venus Bay	P.T. Clode.
34. Port Lincoln	James Bryant.
35. Yardea	Mr. A. Cole, C.L.R.
36. Fowler's Bay	P.T. Richards.
37. Border Town	P.T. Humphries.
38. Padthaway Tribe	R. Lawson.
39. Guichen Bay Tribe	Mr. A. Tolmer.
40. Penola Tribe	Mr. J. Singleton, C.L.R.
41. Tarpeena Tribe	Mr. C. F. Sheppeard.
42. Omeo Tribe	Mr. A. W. Howitt.
43. Lake Tyers Tribe	Mr. A. W. Howitt & Rev. — Bulmer.
44. Tahiti	Dr. G. Turner.
45. Maori, N.Z.	"
46. Malayan	"Marsdan's Malayan Dictionary."
47. A dialect of Chinese	The native Chinese missionary at Castlemaine, Victoria, through the Rev. E. Day.

NOTE.—Throughout this work the mode of spelling of the contributors has not been altered. This applies to all parts of the work, as well as to the foregoing tables.

Notes on the Comparative Table of Selected Words from Aboriginal Languages.

1. The first eighteen of these languages were compiled some years ago, and a copy presented to the Government of South Australia. Sir James Fergusson, who was at that time Governor, sent this copy to the Colonial Office in England. It was laid before Professor Max Muller, who advised that it should be printed. This was done under the auspices of the Anthropological Institute. The languages Nos. 19, 20, 21, 22, 23, 24, were added from data possessed by the Institute.* But the writer felt that the form in which the table was compiled was awkward for reference. The names of the tribes or localities were at the top, and the words of each language in a vertical column below; he, therefore, has changed the arrangement to the present one, in which the native words for any one English word, present themselves in a vertical column, and the names of the tribes are placed at the side. This arrangement has the advantage that there is no necessity for a large sheet, as the table can occupy the ordinary pages of the book.

2. In arranging these languages, some kind of classification was necessary, although it was difficult to determine what it should be. The writer believes that this continent has been peopled by the aborigines through several streams of immigration, from different sources. One stream probably came from the east coast down the Darling and Murray; another across the continent, by way of the great depression, from the Gulf of Carpentaria; and a third round by the western coast to Swan River and King George's Sound. Probably these streams of immigration were not synchronous. Very likely the country may have been occupied by first comers before others arrived. For instance, the tribes which came across the continent, probably reached Lake Alexandrina a long time before the immigrants arrived down the Darling; now although it is impossible with certainty to follow the track of these streams, yet one could arrange the languages in accordance with a theory of their probable course. This determined the arrangement: a stream was supposed to start from Moreton Bay, *via* the Darling and northern tributaries of the Murray to Lake Alexandrina. The languages of the tribes on that route are placed together, and with these were placed, for comparison, some tables of the words of the Barcoo Tribes, and also of some tribes south of the Murray. Then the tribes from Adelaide to Swan River were arranged in a position for comparison. Then the tribes of the north coast of the continent were placed together, and after them, those of the Far North of this colony; and these are followed by the aborigines dwelling at the head of Spencer's Gulf and Gulf St. Vincent, and thence down both sides of the gulfs to Fowler's Bay. Then the tribes of the South-Eastern district are grouped together, and two Victorian tribes classed with them. There are also added words from the Eastern Polynesian, Maori, Malay, and Chinese languages. In collecting the lists of words, persons resident in the same or adjacent tribes have been applied to, as it was felt that where testimony agreed, a tolerable degree of certainty was obtained.

3. The writer hopes that this method of classifying barbarous languages may be further pursued. His idea is that thus, by the similarity of words, the relationship of tribes may be ascertained, the resemblance determining that some affinity is probable. For although dissimilarity of language does not render it certain that tribes had no connection with each other, yet where we find them using the same words, it gives a strong probability of unity of origin. A map might be colored so as to represent the similarity of the languages of the inhabitants of a continent by similarity of color.

4. It is found that some terms are far more unchangeable than others. Words for parts of the human body remain the same, when others have undergone such an alteration as to render any connection between tribes undiscernible. This fact is abundantly illustrated in this table. The words for head, hand, tongue, foot, exhibiting similarity,

* The editor has added words to these languages in this edition from authorities in his possession.

although the people using them are separated by great distances. Strange to say, the word for dog is found to be nearly the same in tribes that are scattered over a great part of the continent. The root *kel* is used in some form in a great many instances; it is also remarkable that this is so much like the Hebrew *kelev*.

5. The languages of this table can be arranged into two classes. In one class the personal pronouns have some form in the first person of *ngap*, *ngat*, *at*, *ad*, *ngad*, and in the other class some polysyllable as *murrumbuk*, *moolenut*. It is to be regretted that the lists of personal pronouns are so defective. Only those who have tried it can understand how difficult it is for one not well acquainted with native to obtain a knowledge of them, especially when they are abbreviated, as the natives are accustomed to use them. You inquire of a native the word for *I*—he immediately gives you the word for *thou*, thinking you mean yourself. You then inquire for *thou*, and he gives you the word for *I*, thinking you mean him; and so great confusion and uncertainty arises.

6. The words of the eastern Polynesian and Malay and Chinese have been added to show what amount of similarity exists. The writer would have added a Western Polynesian language, but found such an utter dissimilarity between the tongues of various islands that it was impossible to select a representative one. The languages of Australia may be classed with the Western Polynesian, although there is an admixture of the Tahitian type. It will be observed that the third personal pronoun is very much the same in Tahitian, Malay, and Narrinyeri :—

Tahitian	Oia
Maori	Ia
Malay	Iya
Narrinyeri	Itye (often ian in the objective).

Throughout the Australian continent two words for water frequently occur; they are *appa* and *awie*. It is remarkable that in the Eastern Polynesian we have similar sounds for water :—

Tahitian	Vai pape
Maori	Wai
Malayan	Ayer.

Another frequent word for water amongst the Australian tribes is *kong*, *kung*, *nok*, *nguk*. These are only the variations of the same sound. The word is inverted. In studying Dr. G. Turner's "Comparative Table of Polynesian Languages" one cannot help remarking the unity of the Eastern Polynesian languages. Islands thousands of miles apart, whose inhabitants have never communicated, use the same tongue. The Babel-like variety of the languages of Melanesia and Western Polynesia also attracts notice. And it may also be remarked what very little likeness there is between the Malay language and the languages of Polynesia. It has been fashionable to state that all the Polynesian tribes are of Malay origin. This the writer never did believe, and his conviction to the contrary becomes stronger after twenty years' acquaintance with the subject. Such a theory is an absurdity. There are people scattered over the great Pacific Ocean who are distinguished by the unchangeable character of their language, possessing a sort of lingual immutability. And yet these people are supposed to be descended from the Malays, whose language is, on the whole, very unlike theirs, and indeed only touches it at two or three points. The idea is indefensible.—[Ed.]

DEGREES OF KINSHIP.

A Table of Words signifying Degrees of Kinship amongst the Tribes of South Australian Aborigines.

English Name of Kinship.	*(a)* Anterrikanya; or Charlotte Waters Tribe.	*(b)* The River Peake Tribe.	*(c)* The Dieyerie Tribe, Lake Hope and vicinity.
1. My father	Agni oonga; oonga ('my'),	Neeigh	Apirrie arkanie, abbrev. apinie (arkanie, my).
2. My father's brother	Kammana [agnaia ('father')	Noothie	Apirrie wauka*, or apirrie apinie.
3. My mother's sister's husband	Agnileja	Wardo	Apirrie wauka, or andrie kakoonie noa.
4. My mother	Mia	Looka	Andrie arkanie, abbrev. andrinie. [mother's sister).
5. My mother's sister	Malya	Booraleoma	Andrie wauka† (waka, small), or andrie kakoonie‡ (lit. my
6. My father's second wife	.....	Paracoola booraka	Andrie wauka, or apirrie noa wauka (lit. my father's little wife).
7. My stepmother	Quamumba	Namemema	Andrie wauka, or andrie arkanie wauka (lit. my little mother).
8. My father's sister	Mirra	Neuellea	Andrie wauka, or apinie kakoo (lit. my father's s ster).
9. My mother's brother's wife	Auanudga	Thankamuthinda	Andrie wauka§, or andrinie nichie noa.
10. My mother's brother	Kammana	Boorabalcoona	Apirrie wauka, andrie nichienie.
11. My father's sister's husband	Errunderra	Boolanthanna	Apirrie wauka, or apirrie kakoonie noa.
12. My son or daughter	Ukkilya, ukkija	Wardoe quei pitchie	Male speaking—athamoora; female speaking—athanie.
13. My brother's child (I being male)	Widia	Quei cobie	Athamoora wauka, or nichinie athamoora.
14. My brother's child (I being female)	Wallara	Weawoie cobie	Athanie wauka, or nichinie athamoora.
15. My sister's child (I being male)	.....	Quei cobie	Athamoora wauka, or kakoonie athanie.
16. My sister's child (I being female)	.....	Weawoie cobie	Athamoora wauka, or kakoonie athanie.
17. My brother; my sister	.....	Nothie; cacoo	Male speaking—My elder brother, nichie arkanie; younger brother, athatai arkanie. Female speaking—My elder sister, kakoo arkanie; my younger sister, athata arkanie. My brother, nichie; my sister kakoo. [nie-hinie athamoora.
18. My elder brother; my elder sister	Ukkilyaka, koongoora	Cobacoo; anthoma	
19. My younger brother; my younger sister	Ukkilyadla, quidia	—	
20. My father's brother's child	Agna ibmana	Cootherie	Male—athata, or nichie; female—kakoo, or athata; or, apirrie
21. My mother's sister's child	.....	Cootherie	Male—athata, or nihie; female—kakoo, or athata; or, andrie
22. My father's father	Agnarana	Thunthie	Male—adada; female, cunninie. [kakoonie athanie.
23. My father's father's brothers & sisters	.....	Thankamoothanna	Cunninie, or adada.
24. My father's mother	Poolicha	Cadenenie	Cunninie arkanie, or apirrie andrinie.
25. Her brothers and sisters	.....	Cadenenie looka	Cunninie, or adada.
26. My mother's mother	Ibmanicha	Cadenenie	Cunninie arkanie, or andrie andrinie.
27. Her brothers and sisters	.....	Cadenenie looka	Cunninie, or adada.
28. My mother's father	Agna derrta	Neeigh	Adada, or andrinie apirie.
29. His brothers and sisters	.....	Boolica	Adada, or, cunninie.
30. My father's sister's child	.....	Boolanthanna	Athata, or nichie; or, apirrie kakoonie athanie.
31. My mother's brother's child	Wungalla	Ulula boolanthanna	Athata, or nichie; or, andrie nichienie athamoora.
32. A father and child	.....	Neeigh wertoie	Athamoora awina.
33. A mother and child	.....	Looka wertoie	Athanie wura.
34. A widow; a widower	Oorilyoorilya	Nammaroo	Noa pienie; also, para booler—white-head.
35. A fatherless child; a motherless child	Alloombra.	Nammoora looka	Wawitcha.

* Little father. † Little mother. ‡ These expressions are the same in meaning as the Fijian. § For these and similar explanations, see S. Gason's *Vocabulary of the Dieyerie*, published by Wigg & Son.

Names of contributors—*(a)* Mr. Christopher Giles, jun. *(b)* Police-Trooper Fred Born. *(c)* Mr. Samuel Gason.

Table of Words signifying Degrees of Kinship, &c.—continued.

English Name of Kinship.	*The Nimbalda Tribe, Mount Freeling.	+Mount Remarkable Tribe.	‡Parnkalla, Port Lincoln.
1. My father	Pappe gnatchu	Yedla	Baapi
2. My father's brother	Pappie gnatchuru pappa	Mammana	Baapi
3. My mother's sister's husband	Ammie gnatchuru pappuru nurnie	Apperty	—
4. My mother	Ammie gnatchu	Nganya	Ngammi
5. My mother's sister	Ammie gnatchuru pappa	Arloody	Ngammi
6. My father's second wife	Pappie gnatchuru uranjanna artu	Ungya	—
7. My stepmother	Gnatchu yarduammie	Ungya	—
8. My father's sister	Pappie gnatchuru yacka	Apperty	—
9. My father's brother's wife	Ammie gnatchuru papparu artuna	Cowana	Ngopperty
10. My mother's brother	Ammie gnatchuru pappa	Arloody	Ngummuna
11. My father's sister's husband	Pappie gnatchuru papparu murnie	Apperty	—
12. My son or daughter	Gnatchu yackala mumbana; gnatchu yackala artu	Son, coonga; daughter, coonga mungarra	Kuitya
13. My brother's child (I being male)	Gnatchu nungarru purnannie	Coonga	Kuitya
14. My brother's child (I being female)	Gnatchu nungarru purnannie	Coonga mungarra	—
15. My sister's child (I being male)	Gnatchu yackaru yackala	Coonga	—
16. My sister's child (I being female)	Gnatchu yackaru yackala	Coonga mungarra	Kuitya
17. My brother; my sister	Archumunga; archu yacka	Yunga, yaga, or yarca	—
18. My elder brother; my elder sister	Gnatchu nunga pidia; gnatchu yackawarraka	Yunga, yarca	Yunga, brother; puyulla, elder sister
19. My younger brother; my younger sister	Gnatchu pappa mumbana; gnatchu pappa ardnie	Bunya, bunya	Yunga
20. My father's brother's child	Gnatchu pappieru papparu yackadie	Tharoo	Puyulla
21. My mother's sister's child	Gnatchu ammieru papparu yackula	Tharoo	—
22. My father's father	Pappie gnatchuru pappie	Cumminna	Marni
23. My father's father's brothers and sisters	Pappie gnatchuru pappa	Cumminna, mungarty	Marni; sisters, ngopperty
24. My father's mother	Pappie gnatchuru ammie	Mungartey	Kudnunyi
25. Her brothers and sisters	Paramunjaru pappa ammie	Mungartey	—
26. My mother's mother	Ammie gnatchuru ammie	Cumminna	Kudnunyi
27. Her brothers and sisters	Ammie gnatchuru pappa anunga	Cumminna	Ngammuno; yakka, sisters
28. My mother's father	Ammie gnatchuru pappie	Tummartey	Marni
29. His brothers and sisters	Paramunjeru pappa anunga	Tummartey	—
30. My father's sister's child	Pappie gnatchuru papparu yackala	Tharoo	—
31. My brother's mother's child	Ammie gnatchuru papparu yackala	Tharoo	—
32. A father and child	Para golungye gnanyie	Kung appa yerlie bulla	—
33. A mother and child	Pala muka	Munga bulla	—
34. A widow; a widower	Murduka Mambinna	Marrooka, Yambina	Morduk, morduku
35. A fatherless or motherless child	Mudla murru; pappa eepie	Warooka, eebiree	Pukulla

Names of contributors—* Police-Trooper Henry Quincy Smith. + C. L. R. Mr. Bedford Hack. ‡ George Taplin.

Table of Words signifying Degrees of Kinship, &c.—continued.

English Name of Kinship.	*Fowlers Bay—Titnie Tribe.	†Lower Darling, Maroura Tribe.	‡Moorundee, River Murray.	‖ Meru Tribe, Lower Murray.
1. My father	Mumma	Gnia kombia	Pethee	Pita
2. My father's brother	Kine	Kombiya kockkeyer, also ngauiya	Metta	Elder, metta; younger,
3. My mother's sister's husband	Kongeah	Wackiyer, also ngauwiya	Wawo	— [nukka
4. My mother	Weah	Ommorroher, ngammaura	Gnucka	Ngakur
5. My mother's sister	Kongeah	Noulyonah, ngarliyer	Gnoorloo	Ngakur
6. My father's second wife	Muddern (woman)	Gooulbrah	Kurm knucko	—
7. My stepmother	Cutcho weah (second mother)	Gooulbrah	Kurm knucko	—
8. My father's sister	Kongeah	Unmeah, ngammiya	Gnoorloo	Ngorlla
9. My mother's brother's wife	Kongeah	Unmeah, ngammiya	Lumeuitko	Ngorlla
10. My mother's brother	Pungaroo	Wackyeia, wakiya	Wawo	Wowa
11. My father's sister's husband	Munia [nuttey	Wackyee, wakiya	Wawo	—
12. My son or daughter	Son, pooldo; daughter,	Wimbrah, also kaityulya, wim-	Gunrya	Raiya
13. My brother's child (I being male)	Mathoo	Noolkiah, ngulkiya [burra	Gnooco	Nukka
14. My brother's child (I being female)	Pooldoo	Unmeeriah	Gnooco	Notna
15. My sister's child (I being male)	Manangee	Kingueeyah kingguya	Pummo	—
16. My sister's child (I being female)	Pooldoo	Wappinyah	Pumkuo	—
17. My brother; my sister	Brother, murnia; sister, kongeah	Brother, kockkeyer; sister, wee-tuhower; kakuya, wittuwa	Marka, micka	Elder, marka; younger, pankia
18. My elder brother; my elder sister	Brother, murnia; sister, kongeah	Pulwhewer, chatyeyala, kakuya, wittuwa	Marka, micka	Marka marka
19. My younger brother; my younger sister	Brother, pungaroo; sister, porloo	Pitte Kockeyer, pitte whittowher parliya, katyugaiyi	Punka larga	Panka lagga
20. My father's brother's child	Pooldoo	Mullinyee	Koontoo	{Marka, elder brother's son; panka, younger brother's child
21. My mother's sister's child	Pooldoo	Mullinyee	Koontoo	Eldr. sis., marka; yngr. sis.,
22. My father's father	Mumma	Multiyer, matthiya	Methee	Meta [panka
23. My father's father's brothers & sisters	Munia and kongeah	Canthura, matthiya	Wawoo gnoorloo	—
24. My father's mother	Weah	Canthura kuntya	Naulyo	—
25. Her brothers and sisters	Munia and kongeah	Canthura	Gnyer	—
26. My mother's mother	Weah	Canthura kuntya	Pauka	Paaka
27. Her brothers and sisters	Munia and kongeah	Canthura	Wawoo gnoorloo	Noiltya (sister)
28. My mother's father	Mumma	Wackya ngatthiya	Gnutha	Ngatta
29. His brothers and sisters	Munia and kongeah	Canthura	Wawoo gnoorloo	—
30. My father's sister's child	Pooldoo	Undeah	Naulyo	—
31. My mother's brother's child	Pooldoo	Undeah	Naulyo	Runta (cousin)
32. A father and child	Mumma and pooldoo	Kumbelinyi	Pethe gna kaye	—
33. A mother and child	Weah and pooldoo	Coombalyinyah ommorlyinya, ngammalinya	Gnucka gna kayo	—
34. A widow; a widower	A widow, weadern; a widower, nullara	Widow, mambainya; widower, nundiah, banbinyuna yakkiya	Rungher rockotur-rapho	Ranga
35. A fatherless or motherless child	Nullara	Wanbingie	Paarko pautakkir	—

Names of contributors—* P. T. Richards. † The Rev. R. W. Holden; the second list of words collected by Geo. Taplin from Daniel Limbery, a Darling native. ‡ Police-Trooper John R. Ewens. ‖ Geo. Taplin.

Table of Words signifying Degrees of Kinship—continued.

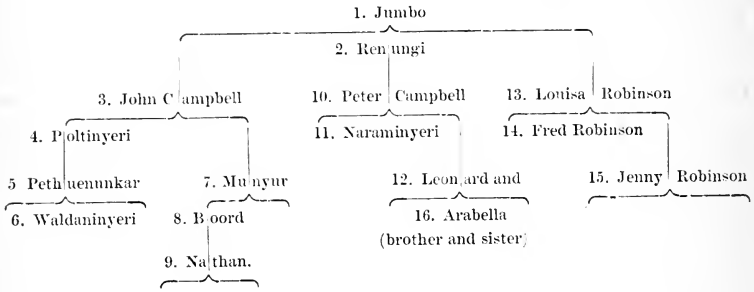
English Name of Kinship.	*The Narrinyeri Tribe.	†Border Town and Tatiara Tribe.	‡Guichen Bay Tribe.
1. My father	Nanghai (my father)	Mamee	Mahmee
2. My father's brother	Nanghai; elder, ngoppano; younger, wyatte	Wyattee	Waytee
3. My mother's sister's husband	Ngoppano, wyatte	Wyattee	Waytee
4. My mother	Nainkowa (my mother)	Baabee	Pahpe
5. My mother's sister	Nainkowa (my mother)	Baabkoorongee	Pahpe
6. My father's second wife	Nainkowa	Baabkoorongee	Mallanoo
7. My stepmother	Nainkowa	Baabee	Pahpe
8. My father's sister	Barno (my aunt)	Wyatkooree, yowoorie	Yahwooree
9. My mother's brother's wife	Barno	Yaroorang	Yahwooree
10. My mother's brother	Wanowe (my uncle)	Nammee	Toto
11. My father's sister's husband	Wanowe	Tamoolee	Annappo
12. My son or daughter	Porlean (my child)	Kooboodaurang, nadurat-koo-boongnang (son)	Cobunke
13. My brother's child (I being male)	Porlean	Warrangaree coopangee	Waitee
14. My brother's child (I being female)	Mbari	Warrangateerang	Waiyetcooree
15. My sister's child (I being male)	Nanghari	Coopagaree	Woninyarre
16. My sister's child (I being female)	Porlean, ngarra	Coopagaree	Winyattere
17. My brother; my sister	Gelanowe, maranowe	Nuakraree, nualdatee	Touton, winguittere
18. My elder brother; my elder sister	Gelanowe, maranowe	Waree, taatee	Wurwall, ballecour
19. My younger brother; my younger sister	Tartean, tartean	Too-ootee, wangater	Nallacow coonahtea
20. My father's brother's child	Gelanowe (if male), maranowe (if female)	Narriki	Wyetcoore
21. My mother's sister's child	Gelanowe (if male), maranowe (if female)	Narriki	Wyetcoore
22. My father's father	Maiyanowe (grand relation)	Koorooki	Koorappe
23. My father's father's brothers and sisters	Maiyanowe (grand relation)	Koorooki	Koorappe, boolee
24. My father's mother	Mutthanowe (grand relation)	Meeman meemee	Koarappe
25. Her brothers and sisters	Mutthanowe	Meeman	Koorappe
26. My mother's mother	Bakkano, kurukunu (grand relation)	Gorrokee koorookee	Koorappe
27. Her brothers and sisters	Balkano	Gorrokee	Koorappe
28. My mother's father	Ngaityanowe (grand relation)	Goorapon koorappe	Koorappe
29. His brothers and sisters	Ngaityanowe	Parrenghi	—
30. My father's sister's child	Nguyanowe (cousin)	Meeretkil nurachee	Wyetcoore
31. My mother's brother's child	Nguyanowe (cousin)	Narreek nurachee	Narreke
32. A father and child	Rattulengk	Mamee kankiniol	—
33. A mother and child	Rettulengk	Babee kankiniol	—
34. A widow; a widower	Yartangi, randi	Monmootaro	Weekyhanap
35. A fatherless child; a motherless child	Kulgutye, Kukathe	Wanneng	Poonpoonlook

Names of contributors.—*Geo. Taplin. † Police Trooper Henry Humphries and R. Lawson. ‡ Inspecting Crown Lands Ranger Alex. Tolmer.

GENEALOGICAL TABLES.

—o—

No. 1.—*Aborigines belonging to the Tararorn Clan of the Narrinyeri Tribe, inhabiting the southern shores of Lake Alexandrina.*



3, 10, and 13, call 1 nanghai, my father.
3, 10, and 13, call 2 nainkowa, my mother.
1 and 2 call 3, 10, and 13, porlean, (A) my child.
1 and 2 call 4 and 11 maiyareli, relation-in-law; she calls them the same.
1 and 2 call 5 and 7 maiyarare, (B) my grandchild or son's child.
5 and 7 call 1 and 2 mutthanowe, my father's parent.
1 calls 8, and 8 calls 1, ronggi, my relation-in-law.
1 calls 9 tarte, my younger brother.
9 calls 1 gelanowe, my elder brother.
3 calls 8 yullundi, my relation-in-law, or relation by marriage.
8 calls 3 yullundi
3 and 4 call 7 and 5 porlean.
15 calls 1 ngaityunabe, and 1 calls 15 ngentyeri.
15 calls 2 bakkanowe, and 2 calls 15 bakkari.
1 and 2 call 12, 15, and 16 maiyarare.
10 calls 3 gelanowe, my elder brother.
3 calls 10 tarte, my younger brother.
10 calls 13 maranowe, my elder sister, older than myself.
12 calls 16 tartean, my younger sister, younger than myself.
3 calls 11, and 10 calls 4, ngulbowalle, my brother's wife.
10 calls 5 and 7, and 5 calls 10, waiyatte (C).
5 and 7 also call 10 nanghai, my father (E).
3 calls 12 and 16 ngoppari (D).
12 and 16 call 3 ngoppanowe (D).
12 and 16 also call 3 nanghai, (E) my father.
5 calls 12 and 16 tarte, my younger brother.
7 calls 12 and 16 tarte, my younger brother.
12 and 16 call 7 maranowe, my elder sister.
12 calls 9 nanghari, nephew.
9 calls 12 wanowe, uncle.

9 calls 16 nainkowe, my mother.
16 calls 9 porlean, my child.
10 calls 9 ngaityeri, (F) grandchild.
9 calls 10 ngaityanowe, (F) grandfather of this kin.
10 calls 13 maranowe, my elder sister.
10 calls 14 ronggi, my brother-in-law.
10 calls 15 nanghari, my niece.
15 calls 10 wanowe, my uncle.
5 and 7 call 13 mbarno, my aunt.
13 calls 5 and 7 mbari, my nephew or niece.
13 calls 6 maiyareli, and 6 calls 13 the same.
13 calls 8 yullundi, and 8 calls 13 the same.
13 calls 9 ngaityeri, grand-relation.
9 calls 13 ngaityanowe.
15 calls 3 wanowe, my uncle.
3 calls 15 nanghari, my niece.
7 calls 15 nguyanowie, my cousin.
15 calls 9 tarte, my younger brother.
9 calls 15 maranowe, (G) my elder sister.
4 calls 9 bakkari, my grandchild.
9 calls 4 bakkanowe, my grandmother.
12 calls 2 mutthanowe.
2 calls 12 mutthari.

NOTES.

(A.) The word child has many Narrinyeran equivalents. Porle, child; partumbe, milyali, baby. Tyniyeri, the result of sexual intercourse—called tyinin, combined with inyeri, belonging to. Kelgalli—caterpillar, or crawler.

(B.) In considering relationships, a common inquiry with the natives is whether the person is to be classed as "maiy" or "muth," *i.e.*, grand relation either of my father's father's side, or my father's mother's side.

(C.) We really have no English equivalent for this word, or near it; it is the mutual form of relationship between a man or woman and their father's younger brother.

(D) The same remark applies to these terms as to waiyatte. They are the terms of relationship between me and my father's elder brother.

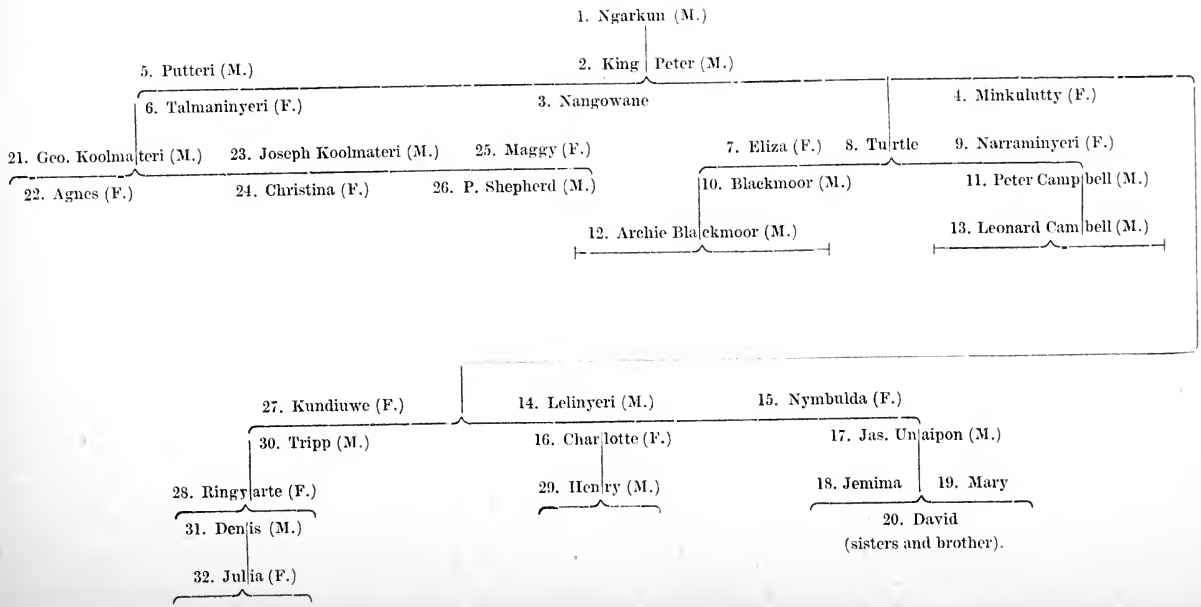
(E.) These terms for the nanghai, who was a father's brother, were probably adopted for convenience sake. It may at least be a question whether they were not derived from the language of a tribe which did not possess the Tamilian system of kinship, and which got mixed with a Tamilian tribe.

(F.) No equivalent in English.

(G.) The termination *owe* is an abreviation of the word anauwe, mine; marunowe, for mara; anauwe, my sister; your sister is marauwe, from mara-umauwe, your sister; his sister is marauwalle, from mara-kinauwurle, his sister.—[ED.]

No. 2.—*Aborigines belonging to the Rangulinyeri Clan of the Narrinyeri Tribe, Lake Alexandrina, South Australia.*

[NOTE.—The numbers precede the names to which they belong. The sex letters follow the names.]



5 and 2 call 1 nanghai, my father.
14, 15, and 27 call 2 nanghai, my father; and also call 4 nainkowa, my mother. This will be understood also of all the others in the same relationship.
1 calls 5 and 2 porlean, my child.
1 calls 6, 3, and 4, ngulbowalle, relation by marriage.
2 calls 5 tarte, my younger brother.
5 calls 2 gelanowe, my elder brother.
5 calls 3 and 4, and 2 calls 6 ngulbowalle, relation by marriage.
2 and 4 call 14 and 15 porlean, my child.
2 calls 17 yullundi, my son by marriage, or rather relative, as the term is mutually used.
4 calls 17 yullundi, or karinye, relation by marriage. This name is also mutual or reciprocal.
15 calls 14 gelanowe, my elder brother.
14 calls 15 tarte.
15 and 14 call 27 maranowe, my elder sister.
14 calls 17 rongge, brother-in-law; this is reciprocal.
14 calls 18, 19, 20 nanghari and ung, nephew or niece.
18, 19, 20 call 14 wanowi, my uncle.
18, 19, 20, call 27 nainkowa, my mother.
27 calls 18, 19, 20 porlean, my child.
18, 19, 20 call 28 maranowi, my elder sister.
15 calls 28 porlean.
4 calls 28, 18, 19, 20 bakkari, (A) my grandchild.
28, 18, 19, 20 call 4 bakkanowe, my grandmother.
18, 19, 20, 28 call 2 ngaityanowe, my grandfather. He calls them ngaityeri, grandchild.
18, 19, 20, 28 call 3 and 6 bakkanowe, and they call them bakkari.
18, 19, 20, 28 call 5 ngaityanowe (A); he calls them ngaityeri.
14, 15, 27 call 5 nanghai, my father, or waiyatte.
14 calls 21 gelanowe, 23 tarte, and 25 maranowe.
14 calls 22 and 24 ngulbowalle, (B) relation by marriage.
14 calls 26 ronggi, brother-in-law.
15 and 27 call 22 and 24 rinanowe, sister-in-law.
18 calls 21 and 23 wanowe, uncle.
21 and 23 call 18 nanghari, niece.
29 calls 21 ngoppanowe, (C) or nanghai, my father.
29 calls 23 wanyatte, or nanghai.
29 calls 15 barno; she calls him mbari, aunt and nephew.
29 calls 25 barno; she calls him mbari.
29 calls 16 wanowe, my uncle; 26 calls 29 nanghari, my nephew.
18 calls 9 nainkowa, my mother; she calls her porlean.
18 calls 13 tarte, my younger brother.
29 calls 8 waiyatte, (C) or nanghai; he calls him the same, waiyatte (C).
18 calls 7 nainkowa, and 12 gelanowe; 12 calls 18 tarte.
18 calls 8 wanowe; he calls her nanghari.
29 calls 4 mutthanowe, grandmother.
4 calls 29 mutthari, grandchild.
4 calls 16 karinye, daughter-in-law, child by marriage.
18 calls 29 nguyanowe, my cousin; and so also do 19 and 20. The term is reciprocal.
29 calls 2 maiyanowe, grandfather.
2 calls 29 maiyarore, grandchild.
17 calls 30, and 30 calls 17 ngauwiruli, wife's sister's husband.
17 calls 11, and 11 calls 17 ngauwiruli, the same.
3 and 4 call 21, 23, and 25 porlean.
27 calls 18, 19, 20, and 15 calls 28 either porlean, my child, or ngarra.
14 calls 31 kutyi, sister's daughter's husband.
17 calls 27 ronggi.

17 calls 30 ngauwiruli.
2 calls 22 and 24 maiyareli; 5 calls them the same.
2 calls 16 maiyareli, son's wife.
2 calls 26 yullundi.
27 calls 32 bakkari; 32 calls 27 bakkanowe.
14 calls 32 bakkari; 32 calls 14 and 15 bakkanowe. (This calling of 14 bakkanowe is noteworthy).
29 calls 5 maiyanowe, my father's father's brother. (D and E).

Notes.

(A.) The terms of grand relationship are determined by the first syllables maiy, muth, bak, and ngait. 1. My father's father and all his brothers and sisters, using the words brothers and sisters extensively, as all natives do, are maiy, maiyanowe, maiyarare. Maiyareli, the mother of the maiy, *i.e.*, my son's wife. This is the most important relationship, as the increase of the clan depends on it. 2. My father's mother and her brothers and sisters are muth, mutthanowe. 3. My mother's mother and all her brothers and sisters are bak, bakkanowe, bakkari. 4. My mother's father and all his brothers and sisters are ngait, ngaityanowe, ngaityeri.

(B.) Marriage is carried out according to the following rules:—1. A man must not marry in his clan. It is to be remembered that a man's children belong to his clan. 2. A man must not marry his blood relation even if belonging to a different clan. For instance, James Unaipon and Pethuenunkar married two sisters, Waldaninyeri and Nymbulda, both belonging to the Rangulinyeri. Unaipon belongs to the clan Wunyalkundi, and so his children do; Pethuenunkar belongs to the Turarorn, and so his children do; but Unaipon's children must not marry Pethuenunkar's, because their mothers were sisters, and they all called each of them nainkowa. 3. A man must not marry his ngiangiampe. This is a distinction caused by a ceremony described in page 41 of this work. 4. A man may marry a woman with the same ngaitye, or totem, if she is not a blood relation. Sometimes two clans have the same ngaitye, or totem, but yet will have other totems not in common. This points to a mixture of clans at some past time.

(C.) Possibly these words may be derived from ngoppun (walking), and waiyin (following or driving). Ngoppano, a goer before my father; waiyatte, a follower or driver of my father.

(D.) My father's father's sister would be called the same.

(E.) Many of the native terms of kinship have no equivalent in English; indeed, it might fairly be said most of them. It is remarkable how precisely they designate relationships for which we have no distinctive name.—[Ed.]

Degrees of Kinship in the Language of the Dieyerie Tribe, Lake Hope.

—o—

BY SAMUEL GASON.

—o—

NATIVE PRONOUNS: My, "arkanie"—Our, "iananie"—His, "noongkanie".

Description of Relationship.	Native Term.	Translation.
My father	Apirrie	My father
My father's brother	Apirrie arkanie	—
My father's elder brother	Apirrie arkanie	—
My father's younger brother	Apirrie arkanie	—
My mother's brother	Wauka apirrie wauka	—
My mother's sister's husband	Apirrie arkanie	—
My mother	Andrie	—
My father's brother's wife	Andrie	—
My father's sister	Andrie	—
My mother's sister, elder or younger	Andrie	—
My son (M.)	Athamooranie	—
My son (F.)	Athanie	—
My daughter (M.)	Athamooranie	—
My daughter (F.)	Athanie	—
My grandchild (M.)	Kunninnie	—
My grandchild (F.)	Adada	—
My elder brother	Niehienie	—
My father's brother's son	Niehie or athata	—
My elder sister	Kakoonie	—
My younger sister	Athata	—
My younger brother	Athata	—
My younger brothers or sisters	Athatawura	—
My father's sister's husband	Adada	—
My mother's brother's wife	Andrie wauka	—
My brother's son (M.)	Athamoora	—
My brother's daughter	Athamoora	—
My brother's daughter's husband	Athamoora	—
My sister's son (M.)	Athamoora	—
My sister's son (F.)	Athanie	—
My sister's son's wife (F.)	Yippie	—
My sister's daughter (F.)	Athanie	—
My brother's son (F.)	Athanie	—
My brother's son's wife (F.)	Yippie	—
My husband's brother's wife	Yippie	—
Widow	Para coolor (white head)	—
Widower	Para coolor (white head)	—

Degrees of Kinship of the Dieyerie Tribe (continued).

Description of Relationship.	Native Term.	Translation.
My brother's daughter (F.)	Athanie	—
My father's brother's son (M.)	Athata or niehie	—
My father's brother's son (F.)	Athata or kakoo	—
My father's brother's son's wife (M. and F.)	Noa	—
My father's brother's daughter (M.)	Athata	—
My father's brother's daughter (F.)	Athata	—
My mother's sister's son (M.)	Athata	—
My mother's sister's son (F.)	Athata	—
My mother's sister's son's wife (M.)	Noa	—
My mother's sister's son's wife (F.)	Noa	—
My mother's sister's daughter (M. and F.)	Athata	—
My mother's sister's daughter's husband (M.)	Niehie or athata	—
My mother's sister's daughter's husband (F.)	Niehie or kakoo	—
My father's father	Kunninie	—
My father's father's brother	Kunninie	—
My father's father's sister	Kunninie	—
My father's mother	Kunninie	—
Her brother	Kunninie	—
Her sister	Kunninie	—
My husband	Noa	—
My wife	Noa	—
My husband's brother	Noa	—
My sister's husband (F.)	Noa	—
My wife's sister's husband	Noa	—
My wife's sister	Noa	—
My brother's wife (M.)	Noa	—
My husband's father	Apirrie	—
My husband's mother	Andrie	—
My husband's grandfather	Kunninie	—
My wife's father	Apirrie	—
My wife's mother	Piyara	—
My wife's grandmother	Piyara	—
My son-in-law (M.)	Athamoora	—
My son (F.)	Athanie	—
My daughter-in-law (M.)	Athamoora	—
My daughter (F.)	Athanie	—
My stepfather	Apirrie	—
My stepmother	Andrie	—
My stepdaughter	Athamoora	—
My stepson	Athamoora	—
My adopted child	Athamoora	—
My half brother or sister	Athata or niehie	—
My sister's husband	Thilpie	—
My nephew	Thidnara	—
My husband's sister	Yippie	—
My brother's wife (F.)	Yippie	—

System of Kinship found amongst the Maroura Tribe

(Inhabiting the country at the Junction of the River Darling with the River Murray, and a considerable distance up the Darling).

Description of Relationship.	Native Term.	Translation, as near as possible.
My father	Kambia	Father
My mother	Ngammaura	Mother
My son	Kaityulya	Son
My daughter	Kaityuga	Daughter
My child	Wimburra	Child
My grandson, My granddaughter, My sister's grandson or granddaughter	Ngattha	My grandchild
My elder brother	Kakuya	My elder brother
My elder sister	Wittuwa	Elder sister
My younger brother	Parliya	Younger brother
My younger sister	Katyugaiyi	Younger sister
My brothers	Kakakellin	Brothers
My sisters	Wittuwittulin	Sisters
My father's brother, elder or younger, My brother's son, My brother's daughter	Nguiya, or Ngulkuya, or Ngulkiya	Uncle or nephew, as the case may be. The term is reciprocal.
My father's brother's wife	Kurauwa	
My father's sister, My mother's brother's wife	Nganmiya	My aunt
My father's sister's husband, My mother's brother	Wakiya	My uncle
My mother's sister, elder or younger	Ngarliya, and sometimes Ngammaura	
My mother's sister's husband	Ngauwiya	
My brother's son's wife	Mambu	Niece by marriage
My brother's daughter's husband	Yunduwa	Nephew by marriage
My sister's son, his wife, My sister's daughter, her husband	Kingguya	My nephew or niece
My mother's father	Ngatthiya	My grandfather
My mother's mother	Kuntya	Grandmother
My daughter's child	Wappunya	Grandchild
My father's father, his brother	Matthiya	My grandsire
My father's mother	Kuntya	Grandmother
My husband	Mayleye	
My wife	Nuiggaiyi	
My wife's father	Yundhawah	
My wife's mother	Kuleri	
My son-in-law	Yundhawah	
My daughter-in-law	Dhauwanyah	
My stepfather	Ngulkiya, or Kambia	
My wife's sister	Mambu [thawa	
A widow	Mambinyuna (if recent), or Put-	
Widower	Yakkiya	
Brotherless, or bereaved of brother	Walkinya	
Orphan	Wanbindye	
Father and child	Kumbilinyi	
Mother and child	Ngammalinya	

Notes on the "Maroura" Kinship Table.

In all the above instances a male is supposed to be the speaker, except where it is evidently not so from the nature of the case. But, except it be specified to the contrary, the same terms are used by females.

1. The children belong to the father's tribe.

2. The Marouras are exogamous, and cannot marry in their own clan.

3. A man may marry his mother's brother's daughter, but he may not marry his mother's sister's daughter, nor his father's brother's daughter; they are looked on as his brothers and sisters.

4. The Marouras have the practice of designating differently the relationships accordingly as they are mine, yours, or hers: —

Kambiya	My father.
Kambiyanna	Your father.
Kambiyanni	His father.
Ngammungiyi	My mother.
Ngammungammu	Your mother.
Kittha ngammu	His mother.

5. Now I think it is evident that we have here a system of kinship differing from the Tamilian. It is true there are points of resemblance, but only such as might be expected where the neighboring systems are Tamilian. The difference is in the following particulars:—

A. The children of my brothers (I being male) are not called by the same name as my own children. Neither is my father's brother called by the same name as my own father.

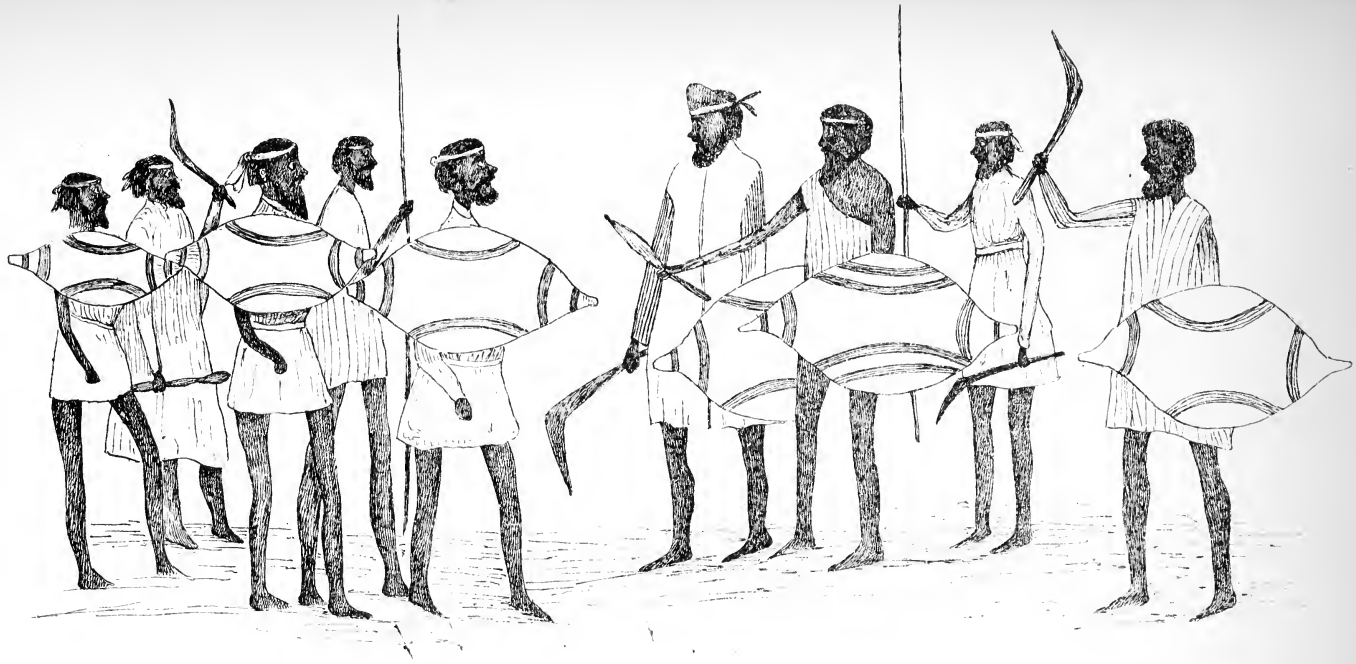
B. My mother's sister is not always, but only under some circumstances, called by the same name as my own mother.

C. There is a distinctive name for son, daughter, and child: and also while there is a distinctive name for my elder and younger brothers and sisters, there is a collective term for all of them.

And it will be observed that intermarrying between brothers' children and sisters' children is forbidden. (Note 3.)

6. These Marouras are the tribe which descended the Darling between the years 1831 and 1836. They were met by Mitchell's expedition in the former year, a long way up the Darling; and again met in the latter year at its junction with the Murray. The same individuals met the expedition.

7. The Narrinyeri have a tradition that they came down the Darling, and then across the desert from the junction to the head of Lake Albert. They say they brought a language of their own with them, but that they became mixed with clans already dwelling on the lakes, and their language merged in theirs, and their customs became mixed. Now, it can easily be seen that where the intruding race were few the Tamilian system of the first comers would only be slightly altered. But where, as in the case of the Marouras, the intruding tribe was numerous, they would merge many of the customs of any tribes already possessing the country in their own. Hence, while the system of kinship of the Marouras has not been much affected by contact with the Tamilian, the Narrinyeri has. The Narrinyeri found powerful tribes of the Tamilian race already occupying part of the country where they intruded.



No. 9.—Group of Warriors.

Drawing by an Aboriginal Woman. [*From an original in possession of Capt. C. H. Bagot.*]

SURVEYOR GENERAL'S OFFICE, ADELAIDE. *Frazer S. Cranford Photo-lithographer.*

The System of Kinship found amongst the Meru Tribe

(Inhabiting the country on the River Murray, between the Narrinyeri and the Maroura Tribes).

Description of Relationship.	Native Term.	Translation.
My father	Pita	Father
My mother		
My mother's elder sister	Ngakur	Mother
My father's elder brother's wife		
My son	Raiya	Child
My daughter		
My grandson	Meta	Grand relation
My granddaughter		
My father's father		
My elder brother	Maika	Elder brother
My father's elder brother's son		
My mother's elder sister's son		
My younger brother	Panka	Younger brother
My mother's younger sister's son		
My father's younger brother's son		
My elder sister	Maika	Sister
My younger sister	Lagga	Sister
My father's elder brother	Metta	Note.—Both of these are addressed as father in absence of the true father.
My father's younger brother	Nukka	
My father's sister	Ngorlla	Aunt
My mother's brother's wife		
My mother's brother	Wowa	Uncle
My mother's younger sister	Lungkia	
My father's younger brother's wife		
My mother's brother's son	Runta	Cousin
My elder brother's child	Nukka	
My mother's mother	Paaka	Note.—Compare *bukkano* of the Narrinyeri
My mother's mother's sister	Noiltya	
My mother's father	Ngatta	Note—Compare *ngaityeri* of the Narrinyeri.
Female speaking. My brother's child	Notna	Nephew or niece
My husband	Pipke	
My wife	Namuk	
My wife's father or mother	Lunta	
My elder brother's wife	Mambar	
A widow	Ranga	

NOTES.

1. There is no alteration in the terminations for my, his, or your parents or relatives, as there is amongst the Narrinyeri.

2. These Meru natives are very Tamilian in their system of kinship—quite a contrast to their neighbors the Marouras.

The System of Kinship found amongst the Port Lincoln Tribes.

Description of Relationship.	Native Term.	Translation.
My father My father's brother My father's sister's husband	Baapi	My father
My mother My father's brother's wife My father's sister My mother's sister	Ngammi	My mother
My child My brother's child My sister's child	Kuitya	
My grandchild My father's father My mother's father	Marni	Grand relation. — Reciprocal.
My mother's mother My father's mother	Kudnunyi	Grand relation. Probably reciprocal.
My elder brother My younger brother My brother's daughter's husband A woman's husband's brother My sister's daughter's husband	Yunga	My brother
My elder sister	Puyulla	My sister
My younger sister My father's brother's daughter	Puyulla	
My father's mother's brother My mother's brother	Ngammuna	My uncle
My mother's brother's wife My father's father's sister	Ngopperti	
My father's brother's son My father's brother's daughter's husband	Yunga	My brother
My brother's son's wife My sister's son's wife	Yakka	Relation by marriage
My husband	Yardli	
My wife	Karteti	
My wife's mother	Ngopperti	
Twins	Tukkutya	
Widow	Morduk	
Widower	Morduku	
Orphan	Pukulla	

NOTES.

1. It is evident that the Port Lincoln Tribes are Tamilian in their system. They are very low in the scale of humanity, lower than the River Murray Tribes.

2. I obtained all these particulars by direct inquiry from natives of the Meru, Maroura, and Port Lincoln Tribes. I am sorry that I could not get more complete lists. Only those who have tried know how difficult it is to pursue such inquiries among savages. I think, however, that these lists prove that the Tamilian system of kinship extensively prevails amongst the aborigines. I think it is also proved that there has been an intruding people with a different system.—[ED.]

Notes on the Systems of Kinship prevailing amongst the Aborigines.

Most Europeans have been so accustomed to regard their own system of kinship as a spontaneous and natural outgrowth of human society that it has never occurred to them that there might be other systems amongst the nations of the earth. They have supposed that the brothers and sisters of our fathers and mothers must be our uncles and aunts, and their children our cousins; and also that the parents of our parents must be simply our grandparents; and to many people it has never been suggested that there might be communities in which all this is altered and another arrangement made. We have looked for, and only expected to find in the vernacular of other nations, words expressing these—as we regard them—natural human relationships.

When the colonists began their intercourse with the aborigines of this province they applied their own way of arranging relationships to the kin of the natives, but soon found there was a difficulty which they could not understand. An officer then in charge of the aborigines (M. Moorhouse, Esq.), told me they always felt that there was something strange and mysterious about the natives' ideas of kinship, and failed to comprehend it.

The writer remembers how very soon he found that English terms did not fit native relationships; and sometimes the results were rather curious. An old man on being asked what relation some child was to him would gravely reply, "He is my grandfather;" or a venerable native would declare that an infant, only a few weeks old, was his brother. These impossible statements arise from the fact that the grand relationship amongst the Narrinyeri natives is of four kinds, and they all have a reciprocal character. If a child is "maiy," "mutth," "bak," or "ngaitye" to an old man or woman, they also are the same to that child;—just as brothers and cousins are mutual relationships so are these. Consequently, the old man who made the above mistake only did so through trying to transfer the native idea to English words: he meant to say, "That child is a grand-relation to me." And an old man calls an infant his brother from the curious fact that the aborigines have no great-grand-relationship; but, when what we should call a great-grandchild is born, he is to his great-grandfather "tarte" (my younger brother), and the old man is to him "gelauwalle" (his elder brother).

The natives habitually call each other by the term signifying their relationships in preference to their proper appellations. It often happens that a man or woman with a large circle of friends hardly ever hears his or her name uttered from this cause. A young man at Point Macleay, who was kuruk (blood relation) to a large number, was called so until his real name was almost forgotten; and this custom is observed the more constantly from the dislike which they all have to mention the name of the dead. The danger of inadvertently doing so, and thus giving offence, is avoided by keeping to the names of kinship.

Not only amongst the aborigines of these colonies, but also in other countries was it found that our terms of relationship did not agree with those in the languages of the inhabitants; for instance, we heard words which seemed to us to signify uncle and and aunt, but we found that a man did not use them in addressing his father's brother or his mother's sister, but only to his father's sister and his mother's brother. We acquired words which appeared to mean cousin, but yet we did not find them used to all cousins, but heard the children of two brothers, or the children of two sisters, call each other brother and sister; and even the children of first cousins apply the term of fraternal relationship to each other. It was evident then that other systems of kinship existed besides our own. Some of the expressions used in the Bible point in this direction, and receive their best explanation by supposing that a different method from our own of designating relationship prevailed amongst the people in that country and at that time.

"About twenty-eight years ago Mr. L. H. Morgan, of Rochester, New York, discovered amongst the Iroquois Indians an elaborate system of kinship widely differing from ours. Subsequent extensive enquiries, carried on by this gentleman under the auspices of the Smithsonian Institution, Washington, U.S., disclosed the astonishing fact that this complicated system is in use, not only among the North American Indian tribes, but also among the Tamil and Telugu peoples of Southern India, who number some twenty-eight millions."—*Rev. Lorimer Fison.*

Mr. Fison afterwards found the system prevailing amongst the Fijians and the Friendly Islanders, and met with unmistakable traces thereof among the aborigines of Queensland. This Tamilian system is thus described by Mr Fison:—

"1. I being male, the children of my brothers are my sons and daughters, while the children of my sisters are my nephews and nieces; but the grandchildren of my sisters, as well as those of my brothers, are my grandchildren.

2. I being female, the children of my sisters are my sons and daughters, while the children of my brothers are my nephews and nieces; but the grandchildren of my brothers, as well as those of my sisters, are my grandchildren.

3. All my father's brothers are my fathers, but all my father's sisters are my aunts.

4. All my mother's sisters are my mothers, but all my mother's brothers are my uncles.

5. The children of my father's brothers are my brothers and sisters, so also are the children of my mother's sisters; but the children of my father's sisters, and those of my mother's brothers, are my cousins.

6. I being male, the children of my male cousins are my nephews and nieces, but the children of my female cousins are my sons and daughters.

[NOTE.—These relationships are reversed in the North American Indian system, and this is the only important point wherein that system differs from the Tamil.]

7. All the brothers of my grandfathers, and those of my grandmothers, are my grandfathers; all their sisters are my grandmothers.

8. There is one term for my elder and another for my younger brother, so also for my sisters, elder or younger. Hence there is no collective term by which I can indicate all my brothers or all sisters, unless I be either the eldest or the youngest of the family."

Mr. Fison adds this note—"It will be observed that this system merges the collateral line in the lineal in the third generation—thus the son of my nephew is my grandson. But the Malayan system, of which the Hawaiian may be taken as a type, allows of no divergence whatever from the lineal line. In that system there are no cousins, no nephews and nieces, no uncles and aunts."

Let us then enquire whether the system of kinship amongst the Australian aborigines agrees with the Tamilian system. In the following page there is a tabulated statement of the words signifying the various degrees of consanguinity and relationships amongst the tribes of this colony. Now the reader will see that in some instances the father's brother is called by the same name as the father, and also that the mother's sister is called by the same name as the mother; and where this is the case we have the rudimentary principles of the Tamilian system.

It is to be regretted that many contributors to these papers were unable, from insufficient knowledge of the aboriginal language, to get the particulars desired respecting kinship. Some, indeed, go so far as to say that they have no kinship beyond father and mother. One very valuable contributor, however, in a note, expressed a doubt afterwards whether there might not be more regularity in relationships than he had looked for.

The tribes in which the Tamilian system is most fully seen are the Dieyerie, the Parnkalla, the Narrinyeri, the Meru, and the Tatiara. It is also partially seen in the Maroura tribe. But in most of these instances it is not complete; there is a foreign element present. For instance, Mr. Fison says:—"I, being male, the grandchildren of my sisters, as well as those of my brothers, are my grandchildren," and the reverse in the case of the speaker being female. Again, No. 7. "All the brothers of my grandfathers, &c., &c." Now this is not strictly true amongst the Narrinyeri; in that tribe the four grand relations have different designations:—

Maiyanowe .. My father's father	Mutthanowe .. My father's mother
Ngaityanowe .. My mother's father	Bakkano .... My mother's mother.

And all their several brothers and sisters are called by the same name respectively.

But the Dieyerie tribe seems to conform to the rule more closely in the grand-relationship, as will be seen by referring to the table.

Many of the Dieyerie expressions are strikingly Tamilian. The similarity will be seen by comparing with it the words in Tamil.

My father	Tamil	En takappan
	Dieyerie	Apirrie arkanie
My father's elder brother	Tamil	En periya takappan, Great father
My father's younger brother	Tamil	En seriya takappan, Little father
My father's brother	Dieyerie	Apirrie wauka Little father
My mother	Tamil	En tay
	Dieyerie	Andrie arkanie
My mother's elder sister	Tamil	En periya tay Great mother
My mother's younger sister	Tamil	En seriya tay Little mother
My mother's sister	Dieyerie	Andrie wauka Little mother.

In further elucidation of the systems of kinship amongst the aborigines, two Genealogical Tables follow the Table of Kinship. In these the system is worked out as far as the Narrinyeri are concerned.

Tables of all the kinship words, including many not in the previous table, of the Dieyerie, Meru, Maroura,, and Parnkalla tribes are appended.

There are also found amongst some tribes of the Australian aborigines what are called by the Rev. W. Ridley, in his work on the Kamilaroi tribes, "class-names." I prefer the term "clan-names" as being more correct and expressive. Each tribe is divided into clans, according to certain rules of succession in the families composing it. Every clan is called by a name, and has a symbol or totem. No man must marry a woman of the same clan, or possessing the same totem as himself. This system of clan-names is probably co-extensive with the Tamilian form of relationship.

One is naturally led to enquire how the Tamilian system of kinship originated. A theory has been suggested that it arose out of polyandry. It has been supposed that certain women were the common possession of several brothers, and that, consequently, the children which resulted regarded all the brothers as fathers, and all the sisters as mothers. But surely some cause can be imagined which is less extravagant than such an hypothesis. Would it not be more rational to conclude that in the varying and exceedingly hazardous conditions of savage life, when children were so frequently exposed to the loss of their father or mother, the very obvious expedient was resorted to of providing for the protection of the children in case of the death of their parents by giving them a right to look up to their father's brothers as their second fathers, and to their mother's sisters as their second mothers, and thus preparing by custom for what must have been a common contingency? We actually have in English law such an arrangement, for the guardianship of a man's children devolves at his death upon his brother; and the writer has observed amongst the Narrinyeri that this is actually the use to which the custom is put. If a man dies, his next brother regards it as his duty to stand in the place of a parent to his children; and in the case of girls being left, the right to give them in marriage is his. And if a mother dies and leaves an infant, it is on her next sister's bosom that the child is lovingly cherished, and tenderly cared for.

Those who put forward the theory above referred to have to account for the non-existence of polyandry amongst the natives at the present time. How is it that it died out? Perhaps it will be affirmed that it actually exists, and it will be pointed out that amongst the Dieyerie a wife calls her husband's brother "noa" (husband or spouse); and that a man calls his wife's sister "noa"; and that, therefore, all a man's wife's sisters are his wives, and all a woman's husband's brothers are her husbands. If this be the case,

then in case of polygamy, it must be equivalent to promiscuous intercourse. This theory also fails to account for other facts amongst the Dieyerie. According to Gason a man calls his mother's sister's son's wife noa, he also calls his father's sister andrie wauka, little mother, and also his mother's brother's wife. He likewise calls his father's sister's husband apirrie wauka, little father. And why? Because he has a right to look to them for protection if necessary. But surely we are not compelled to infer the past existence of polyandry by mere words. May not the application of the term noa, amongst the Dieyerie, mean one who is of the family or clan which is marriageable to a man or a woman? As far as the writer has observed the natives, during a residence amongst them of twenty years, he has been forced to conclude that they have the feelings common to human nature, and, consequently, a man likes to have exclusive right to his own wife and family as well as we do. And although polygamy prevails, and native ideas are not so strict as ours, he is sure something very much better than brutal promiscuous intercourse of the sexes, such as has been represented by some writers, is the rule amongst the aborigines. A husband bitterly resents the adultery of his wife, and severely punishes the crime. At the same time some men take the liberty of lending their wives to others; but while their right to do so is not disputed by their fellows, yet a very large number never do anything of the kind.

The writer is certain that during the last twenty-five years polyandry has not existed amongst the Narrinyeri, and yet the Tamilian system finds its best example in that tribe. The burden of proof that it ever existed then lies with those who put it forward as the cause of the Tamilian system of kinship, and with them also it must be left to account for its cessation.

The writer would here state his belief, that many representations which he has seen, that there is no such thing as chastity amongst the aborigines, are not correct. We cannot expect that heathen savages will be as chaste as civilised Christians, but that there are ideas of propriety in this respect amongst them he is sure. In this he is borne out by the testimony of others, and notably by that of the Rev. R. W. Holden (page 19 in this volume). He agrees with that gentleman that the advent of Europeans has led to greater licentiousness amongst aborigines than there ever was before.—[Ed.]

ADDENDUM.

GRAMMAR

OF THE

NARRINYERI TRIBE

OF

AUSTRALIAN ABORIGINES.

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Contents.

THE GRAMMAR

OF THE

Language of the "Narrinyeri" Tribe.

THIS language is spoken by the tribe of aborigines in South Australia inhabiting the country on the shores of Encounter Bay and the Lakes Alexandrina, Albert, and Coorong, and twenty miles up the River Murray. There are some trifling variations of dialect between the clans that compose the tribe, but I do not perceive such a difference as would be an impediment to a stranger learning the language.

My object in committing to writing the information which I have gathered respecting the grammar of this tongue has been to present it in such a form as to enable students of Comparative Philology to use it for the purpose of rendering a modicum of help towards arriving at correct conclusions respecting the Philosophy of Language. The comparison of the grammatical structure of different languages is of the greatest importance, and the surest guide to the real relationships of language and nations. In saying this, I am almost quoting the remarks of that lamented and eminent laborer in this department of Anthropological science, the late Dr. Bleek, of Cape Town.

Any one who has ever undertaken to gather up the grammar of an unwritten and barbarous language, will appreciate the difficulties which have to be encountered. Inquiries are useless when addressed to minds upon whom the idea of grammar never dawned. Expressions are heard having a certain force, and it is only after years of careful observation that those expressions can be analyzed, and their true character discerned; and this difficulty is increased when, as in the language of the Narrinyeri, ellipsis and abbreviations abound. The Rev. H. A. E. Meyer, a Lutheran Missionary, made a brave attempt to master the grammar of this language in 1843, and with some success; but yet his attempt presents a great number of ludicrous mistakes to one better acquainted with it. I found I had to rely on my own observations if I was to gain any correct knowledge of the language.

It is necessary in pursuing such an inquiry to avoid falling into the mistake of supposing and concluding that there are complications and difficulties of structure where there are none, and refinements and nice distinctions of signification existing when there is nothing of the kind. Sentences and expressions, which appear at first to have this character, afterwards resolve themselves into simple and understood phrases. It has several times been my experience to have what appeared strange and unintelligible conglomerations of words resolve themselves into plain and forcible expressions.

I do not presume that in preparing this grammer I have never fallen into any mistakes. I know that I am always discovering something in the language which I did not know before. And, indeed, it is the case with every observant speaker of his native tongue that he is continually finding out new capabilities and powers and beauties of expression; it is then much more certain that such will be the case in learning a strange and hitherto unwritten language.

The aborigines speak their language very correctly, that is, they dislike to hear what they consider irregular expressions. Although they do not understand systematic grammar, they know when one phrase is wrong and another right. The principal cause of changes in the language is the custom of dropping the use of words which may be contained in the name of some person who dies. This often produces awkward changes, but more of words than of grammar.

In giving names to animals I observe that the name often resembles the voice or note of the animal; but I do not see any traces of imitation of the sounds made by beasts or birds beyond this.

The language of the Narrinyeri is lexically very different from the languages of the neighboring tribes.

It is remarkable that the Narrinyeri (like all other nations) in speaking English speak it according to the idiom of their own language; the English words are arranged according to the aboriginal vernacular.

LETTERS.

In writing native, I have used the "vowels" according to the following table of their sounds :—

a — as *a* in *father*.
e — as *a* in *hate*.
i — as *e* in *mete* [to measure.]
o — as *o* in *hope*.
u — as *oo* in *moon*.
ai — as *i* in *mine*.

"i" at the end of words with ŭ over it [ĭ] — as *i* and *y* in *pity* and *city*.

The "consonants" are sounded as follows :—

b — as in *bed*.
d — as in *dead*.
dh — as in *though*.
g — as in *good* [always hard].
h — aspirate.
k — as in *king*.
l — as in *long*.
m — as in *mat*.
n — as in *new*.
p — as in *pet*.
r — as in *rope*.
t — as in *top*.
th — as in *think*.
w — as in *wit* [always consonantal].
y — as in *yet* [ditto].
ng — nasal [use as if at the end of a word, only dropping the vowel].

The language is without the letters *f*, *v*, *s*, and *z*.

NOUNS.

There is only one declension of nouns in the Narrinyeri language. There is no distinction of gender in the use of them. They usually end in a vowel, commonly short *i* (pronounced like short *e*) in the nominative case. The stem of the noun is got by casting away this terminal vowel, and the cases are formed by adding to the termination of the stem affixes which form the different cases. The only instances where there is a difference of declension is where the words express human relationships. This we will notice afterwards. In this language the nouns, adjectives, and pronouns are declined in the singular, dual, and plural numbers. The declension of adjectives is, however, uncommon, defective, and irregular.

The genitive case of nouns is formed by the affix *ald*. This not only means *of*, but also, in the case of places, *at ;* as, *Kornald menake*—A man's beard. *Lewin ityе Tipald*—He lives at Tip. *Ngape tantir mantald* —I slept in the wurley.

The *ald* is often used by itself, but always with the sense of belonging to, or connection with ; as, *Pinyatowe tyilyi ald amb*—Sugar belonging to or for or connected with rice.

The dative case is formed by the affixes in the singular of *angk* and *ungai*. The former as the signification of *to* and *by*, the latter of *on*, or *by;* yet the terminations are used so interchangeably we can only say that both are forms of the dative; as, *Loru el ap mantangk*—I will go to the hut, house, or wurley. *Tangulun ityе ngurlungai*—Stands he on a hill? *Potungai*—On a horse.

The causative is formed in the singular by the affix *il*—evidently an abbreviation of the pronoun *kili* (by him); as, *Kornil mempir napangk*, or *inangk nap*—The man struck his wife.

The ablative is formed by the affix *anmant;* as, *Nguk* (water), *perk* (well), *anmant* (from)—Water from the well. This form of the ablative is almost confined to places. When it relates to things or persons it is formed by *nend;* as, *Ngungkura* (first), *ityan* (it), *pintamin* (take away), *ngarrari* (wood), *umanyirinend* (from your), *pelinend* (eye)—First cast the wood out of thine eye. *Kinanyirienend* (from his), *prewirrenend* (side), *yaralin* (flows), *krewe* (blood), *barekar* (water)—From his side there flows blood and water.

It is really difficult to say how many cases the nouns have, because all prepositions are joined as affixes to the nouns to which they relate, but only some of them change their form, according as the noun is in the singular, dual, or plural number.

The following is a list of prepositional affixes and prepositions, shewing where they change in the dual and plural, and where they do not:—

Singular.	Dual.	Plural.		
ald	enggal	an	=	*of, at, upon.*
ungai	ungengul	ungar	=	*to, on, in, by, at;* sometimes used with *instrumentally.*
angk	--	—		—
il	enggul	ar	=	*by, through, because of;* instrumentally, or causatively.
nend	nend	nend	=	*from, out of.*
—	nenggulund?			
anyir	—	—	=	*of,* the form of the genitive; in pronominal adjectives, *with.*
anmant	—	—	=	*from* a place.

No difference from number:—

ungunai, ungunel, ungul } *in front of.*
maremuntunt—*beneath.*
tarangk—*between.*
tepangk—*close to.*
tuntangk—*between two.*
tunti—*in the middle.*
loru—*up.*
moru—*down.*
ambe—*for.*
ngurukwar—*outside, without.*
ngungkura—*before.*

I have given these prepositions here because of their close, and, indeed, peculiarly inseparable relationship to nouns and pronouns.

After much consideration, I have come to the conclusion that the following is the declension of a noun :—

PORLE—*(A CHILD).*

Singular.

NOMINATIVE	porle, *a child.*
GENITIVE	porlald, *of a child.*
DATIVE	porlangk } *to, with,* or *on*
"	porlungai } *a child.*
CAUSATIVE	porlil, *by a child.*
ABLATIVE	porlenend, *from a child.*
VOCATIVE	porlinda, *O ! child.*

Dual.

NOMINATIVE	porlengk, *two children.*
GENITIVE	porlengal, *of two children.*
DATIVE	porlungengun, *to two children.*
CAUSATIVE	porlengul, *by two children.*
ABLATIVE	porlengulund, *from two children.*
"	porlenengulund.
VOCATIVE	porlula, *O ! two children.*

Plural.

NOMINATIVE	porlar, *children.*
GENITIVE	porlan, *of children.*
DATIVE	porlungar, *to with, by,* or *on children.*
CAUSATIVE	porlar, *by children.*
ABLATIVE	porlenend, *from children.*
"	porlannand.
VOCATIVE	porluna, *O ! children.*

Sometimes compound substantives are formed out of simple nouns by the addition of *inyeri (belonging to* or *of)*, a verb stem or an adjective. To such words belong peculiar laws of declension. For instance :—*Kurlinyeri*, from *kurle* (head), *inyeri* (belonging to); i.e. a hat or headdress. *Turninyeri*, from *turne* (foot), and *inyeri* (belonging to); i.e. a boot. *Kurinyinyerengk*, from *kurrengk* (the two shins), *inyerengk* (belonging to two); i.e. a pair of trousers. Now, in such words as these, the prepositional sign would be affixed to the end of the word, as *Kurlinyerald*, of a hat—*Kurrinyerenggal*, of a pair of trousers.

Then, again, we have *yande orn*, from *yande* (old or useless) and *korn* (a man)—i.e. an old man; *yande imin*, from *yande* (old) and *mimine* (a woman)—i.e. an old woman. In these cases the sign of the declension comes between; as *yant ald orn*—of an old man; *yant ald imin*—of an old woman.

The particle *urmi* is added to some stems of verbs to make it mean an instrument to do the verb with; as, *kalt urmi*—a spade—a digging thing; *drek urmi* (a tomahawk), from *drekin* (cutting or chipping) and *urmi* (an instrument). In such words the case endings are added to the end of the whole word.

The word *amalde* is added to the stems of some verbs to make them signify a person who does that action; as, *pett amalde*, from *pettin* (steal) and *amalde* (an agent)—i.e. a thief; *yelpul amalde*, from *yelpulun* (lying) and *amalde* (an agent)—i.e. a liar. These words take also the affix at the end.

Watyeri is a particle used in the same way, and signifies "full of;" as, *plonggewatyeri*—full of, or possessed by sorcery; *tuniwatyeri*—full of sand; *merkewatyeri*—full of holes.

The particle *urumi* means something used for a purpose; as, *tyetyurumi* from *tyetyin* (anoint) and *urumi* (a means)—i.e. oil, ointment; *muturumi* (a drink), from *muttun* (drinking); *kunkurumi*, from *kunkun* (swallowing), things to swallow—i.e. pills.

The declension of words signifying human relationships is peculiar.

There are different forms of the word meaning a relationship, in order to express whether it is *mine*, *yours*, or *his*. For instance:—

nanghai—*my father*.
ngaiowe—*your father*.
yikowalle—*his father*.
nainkowa—*my mother*.
ninkuwe—*your mother*.
narkowalli—*his mother*.
gelanowe—*my elder brother*.
gelauwe—*your elder brother*.
gelauwalle—*his elder brother*.

This word *nanghai* (my father) is declined thus:—

Nominative	nanghai—*my father*.
Accusative	nanghaiyin—*in my father*.
Genitive	nanghaiyin—*of my father*.
Dative	nanghaiyinangk—*to my father*.
Causative	nanghaiyininda—*by my father*.
Ablative	nanghaiyinanyir—*from my father*.

For—nanghaiyinambe—*for my father*.

Now, in all the words signifying relationships, this form of declension is the same. The accusative and the genitive are alike, and are formed by adding *in* or *an* to the nominative; and every other case is formed by affixing a case particle or case ending to the accusative or genitive case. This is the method, whether the word be of *my*, *your*, or *his* relations. But where the case ending is affixed to the genitive case it is sometimes put between the stem of the word and the case ending; as, *Tartaldan*—of my younger brother.

PRONOUNS.

The personal pronouns are declined in three numbers—singular, dual, and plural. After each pronoun in its full form I shall put the abbreviated, or euphonized form, commonly used in speaking.

1st Person. Ngape *(I)*.

Singular.

Nominative	ngape — ap	*I.*
Accusative	ngan — an	*me.*
Causative	ngate — at, atte	*by me.*

Dual.

Nominative	ngel — angel (pronounced *ang'el*)	*we two.*
Accusative	lam — alam	*us two.*
Causative	ngel — angel (pronounced *ang'el*)	*by us two.*

Plural.

Nominative	ngurn	*we.*
Accusative	nam — anam	*us.*
Causative	ngurn	*by us.*

2nd Person. Nginte *(Thou)*.

Singular.

Nominative	nginte — ind, inde	*thou.*
Accusative	ngum — um, m	*thee.*
Causative	nginte, ind	*by thee.*
Vocative	nginta — inda	*O thou!*

Dual.

Nominative	ngurl — ung-url	*you two.*
Accusative	lom — olom	*you two.*
Causative	ngurl — ung-url	*by you two.*
Vocative	ngurla — ula	*O you two!*

Plural.

Nominative	ngun — ūng'-ūn	*you.*
Accusative	nom — onom	*you.*
Causative	ngūn — ūng'-ūn	*by you.*
Vocative	nguna — una	*O you!*

3rd Person. Kitye *(He)*.

Singular.

Nominative	kitye — itye	*he, she, it.*
Accusative	kin, in	*him, her, it.*
Causative	kīl — īl	*by him.* / *by her.* / *by it.*

Dual.

Nominative	kengk — engk	*they two.*
Accusative	kenggun — eng'gūn	*them two.*
Causative	kenggul — eng'gul	*by them two.*

Plural.

Nominative	kar — ar	*they.*
Accusative	kan — an	*them.*
Causative	kar — ar	*by them.*

The other cases of pronouns are formed by adding proper case endings to the accusative. The following are the case endings :—

auwe } .. .. GENITIVE.
auwurle }
anyir .. becomes Genitive in the case of pronominal adjectives.
angk .. Dative — *to, at, in, into, with, on.*
anyir .. *from* — as a result.
ambe .. *for, instead of, for an object* — (as "kak in oura, nak "ambour ityan" = *put it here that I may see it.* Literally, *foresee it* — nak amb).

The following is a declension of the word *kitye* (he) :—

Singular.

NOMINATIVE	kitye	*he.*
ACCUSATIVE ..	kin	*him.*
GENITIVE	kanauwe ..	*of him.*
DATIVE	kinangk	*to him.*
CAUSATIVE	kil	*by him.*

FROM — kinanyir, *from him.* | FOR — kinambe, *for him.*

Dual.

NOMINATIVE ..	kengk	*they two.*
ACCUSATIVE	keng'gun ..	*them two.*
GENITIVE	keng'gunauwe ..	*of them two.*
DATIVE	keng'gunangk ..	*to them two.*
CAUSATIVE ..	keng'gul	*by them two.*

FROM—keng'gunanyir, *from them two.* FOR—keng'gunambe, *for them two.*

Plural.

NOMINATIVE	kar	*they.*
ACCUSATIVE ..	kan	*them.*
GENITIVE	kanauwe ..	*of them.*
DATIVE	kanangk	*to them.*
CAUSATIVE	kar	*by them.*

FROM — kananyir, *from them.* | FOR — kanambe, *for them.*

The possessive or adjective pronouns, *my*, *his*, *your*, &c., change their terminations in forming their cases ; the *auwe* becomes *anyir* before the termination expressing the case. Thus we say *kinanyerald*, not *kinauweald*. This will be best illustrated by the declension of the possessive pronouns *kinauwe* (his), *keng'gunanwe* (theirs—two), *kanauwe* (their) :—

KINAUWE *(HIS).*

Singular.

NOMINATIVE	kinauwe ..	*his* (sometimes "kinauwurle").
ACCUSATIVE	kinauwe.	
GENITIVE	kinanyerald ..	*of his.*
DATIVE	kinanyerangk ..	*to his.*
CAUSATIVE	kinanyeril	*by his.*

FROM—kinanyirenend, *from his.*

Dual.

NOMINATIVE	keng'gunauwe ..	*theirs (two).*
ACCUSATIVE	keng'gunauwe.	
GENITIVE	keng'gunanyirald	*of theirs (two).*
DATIVE	keng'gunanyirangk	*to theirs (two).*
CAUSATIVE	keng'gunanyeril ..	*by theirs (two).*

FROM—keng'gunanyirenend, *from theirs (two).*

Plural.

NOMINATIVE	kanauwe	*their.*
ACCUSATIVE ..	kanauwe.	
GENITIVE	kananyirald ..	*of their,*
DATIVE	kananyirangk ..	*to their.*
CAUSATIVE	kananyiril ..	*by their.*

FROM—kananyirenend, *from their.*

The pronoun following a transitive verb would be in the dative or genitive case; as, *Ngate mempir kinanyirangk kurl*—I struck his head; not *kinauwe kurle.* At the same time there are many instances in which the *auwe* would be used in an objective sense; as, *Kil pleppin kenggurauwe piilar*—He touched the eyes of these two.

The demonstrative pronouns are *hikke* (this), *hityekatye* (this one), and *naiye* (that).

The following are the forms of the demonstrative pronoun *hik*:—

	SINGULAR.	DUAL.	PLURAL.
NOMINATIVE	hikkai	henggengk	harar.
ACCUSATIVE	hin	henggun	haran.
ABLATIVE	hīl	henggul	harar.

Also—HITYEKATYE *(THIS ONE)* [emphatic].

	SINGULAR.	DUAL.	PLURAL.
NOMINATIVE	hityekatye	hengenekengk	harnakar.
ACCUSATIVE	hityenekatye.		

The pronoun *naiye* (that) has the following forms:—

	SINGULAR.	DUAL.	PLURAL.
NOMINATIVE	naiye	nakak	narar.
ACCUSATIVE	orne	—	narar.
GENITIVE	ornauwe.		
DATIVE	ornangk.		

The interrogative pronouns *nganggi* (who?) and *minye* (what?) are used in the following forms in the various cases:—

NGANGGĬ *(WHO?)*

NOMINATIVE	nganggĭ—*who.*
DATIVE	nak—*to whom.* nak an angk—*to whom (plural).*
GENITIVE	nauwe nauwurlĭ } *whose or whom.*
CAUSATIVE	ngandĭ—*by whom.*
ABLATIVE	nambĭ—*for whom.*

MINYE *(WHAT?)*

NOMINATIVE	minyĭ—*what.*
DATIVE	mek—*to what.*
GENITIVE	mek—*of what.*
ABLATIVE	mekimbe—*for what (what for).*
CAUSATIVE	mengyĕ—*by what (how).* minyandai—*what times (how often).* minyurti—*what sort.* minyai munyarai—*what number.* mindĕ—*what reason, why.* murel—*with what intention.*

VERBS.

The verb in native has a close relationship to the adjective, and a tendency to assume the form of a participle. Thus, *Kaikundun il ityan* is more nearly expressed by the English "Calling by him to him" than by "He calls him." *Lewin ityе* is better expressed by "He is sitting" than by "He sits."

The Narrinyeri language possesses the property of being able to form words out of itself with much facility. Names are generally invented by natives for European objects, and words are formed to express actions introduced by the colonists. For instance:—*Taminyun* is "to shoot;" and it is compounded of the words *tamin* (to point) and *yun* (the sound of a gun).

But we see this tendency to build up words in the language itself in words built up to express native ideas; as:—

PILGERUWALLIN—"Being greedy;" from *pulkeri* (greedy) and *wallin* (being).

KONKUWARRIN—"Sending away;" from *konk* (apart), *u* (expressive of imperative), and *warrin* (to make).

LAMATYERI—"Wood for a fire;" from *lammin* (carrying on the back) and *atyeri* (belonging to—i.e., that which is carried on the back).

ANANGKWARRIN—"Preparing," "getting ready;" from *anangk*, or *kanangk*, or *ityanangk* (the dative of the accusative form of the third personal pronoun *kityan*, *kin*, or *kan*), and *warrin* (making); literally—making towards it.

The four principal classes of verbs are:—(1) The simple verbs; as, *mempin* (striking), *takkin* (eating), *ngoppun* (walking), *lulun* (breaking), *nampulun* (hiding). (2) Verbs with the termination *wallin*, signifying "existing;" as *tunkuwallin* (playing), *yuntuwallin* (crowding). (3) Verbs with the termination *warrin*, meaning "causing, making;" as *nunkuwarrin* (doing right), *wirrangwarrin* (doing wrong), *wurtuwarrin* (saturating with water). (4) Verbs ending in *mindin*, as *kldeimindin* (fetching).

I will now proceed to give the conjugation of the aboriginal native transitive verb—

LAK—*(To Spear).*

INDICATIVE MOOD—*Present Tense.*

Singular.	*Dual.*
Ngate yan lakkin—I spear him	Ngel yan lakkin—We two spear him
Nginte yan lakkin—Thou spearest him	Ngurl yan lakkin—Ye two spear him
Kile yan lakkin—He spears him.	Kenggul yan lakkin—They two spear him.

Plural.

Ngurn yan lakkin—We spear him
Ngun yan lakkin—Ye spear him
Kar yan lakkin—They spear him.

Past Tense.

Singular.	*Dual.*
Ngati yan lakkir—I speared him	Ngel yan lakkir—We two speared him
Nginti yan lakkir—Thou spearedst him	Ngurl yan lakkir—You two speared him
Kile yan lakkir—He speared him.	Kenggul yan lakkir-They two speared him

Plural.

Ngurn yan lakkir — We speared him
Ngun yan lakkir — You two speared him
Kar yan lakkir — They two speared him.

Remote Past Tense.

Singular.	*Dual.*
Ngati yan lak emb—I did spear him	Ngel yan lak emb—We two did spear him
Nginte yan lak emb—Thou didst spear him	Ngurl yan lak emb-You two did spear him
Kile yan lak emb—He did spear him.	Kenggul yan lak emb—They two did spear him.

Plural.

Ngurn yan lak emb — We did spear him
Ngun yan lak emb — You did spear him
Kar yan lak emb — They did spear him.

First Future (Simple Future).

Singular.	*Dual.*
Ngati yan lakkani—I will spear him	Ngel yan lakkani—We two will spear him
Nginte yan lakkani — Thou wilt spear him	Ngurl yan lakkani—Ye two will spear him
Kile yan lakkani—He will spear him.	Kenggul yan lakkani-They two will spear him.

Plural.

Ngurn yan lakkani — We will spear him
Ngun yan lakkani — You will spear him
Kar yan lakkani — They will spear him.

Second Future (Intentional).

Singular.	*Dual.*
Ngate lak el ityan—I will [i.e., intend to] spear him	Ngeli lak el ityan—We two will spear him
Nginte lak el ityan—Thou wilt spear him	Ngurle lak el ityan—You two will spear him [him.
Kile lak el ityan—He will spear him.	Kenggul lak el ityan—They two will spear

Plural.

Ngurn lak el ityan — He will spear him
Ngun lak el ityan — You will spear him
Kar lak el ityan — They will spear him.

Third Future (Predictive).

Singular.	*Dual.*
Lakkin el atte ityan—I will spear him	Lakkin el a-ngel ityan—We two will spear him [him
Lakkin el inde ityan — You will spear him	Lakkin el ungurl ityan—Ye two will spear
Lakkin el il ityan—He will spear him.	Lakkin el engul ityan—They two will spear him.

Plural.

Lakkin el ungurn ityan — We will spear him
Lakkin el ungun ityan — You will spear him
Lakkin el ar ityan — They will spear him.

Other Forms of the Future.

Nginte el our ityan lak — Thou must spear him.
Lak amb el ityan? — Shall I spear him?
Tarno lak amb ityan? — Shall I not spear him?

Repetitive Tense.

Singular.	*Dual.*
Ngati lak unganyi—I spear again	Ngel lak unganyi—We two spear again
Nginte lak unganyi—Thou spearest again	Ngurl lak unganyi—You two spear again
Kile lak unganyi—He spears again.	Kenggul lak unganye—They two spear again.

Plural.

Ngurn lak unganye — We spear again
Ngun lak unganye — You spear again
Kar lak unganye — They spear again.

REFLECTIVE MOOD.

Singular.	*Dual.*
Ngap an angk laggelir—I speared myself	Ngele nangk laggelir — We two speared ourselves
Nginte nangk laggelir—Thou spearedst thyself	Ngurle nangk laggelir—Ye two speared yourselves
Kitye nangk laggelir—He speared himself.	Kenggenangk laggelir—They two speared themselves.

Plural.

Ngurn an angk laggelir — We speared ourselves
Ngun en angk laggelir — Ye speared yourselves
Kan en angk laggelir — They speared themselves.

RECIPROCAL MOOD.

Ngele nangk laggel amb — Let us two spear each other.

IMPERATIVE MOOD.

Singular.	*Dual.*
Lak our inde—Do thou spear	Ngel oura lakkin—Let us two spear
Il oura lak—Let him spear	Ngurl our lakkin—Let you two spear
	Kenggul our lakkin—Let them two spear.

Plural.

Ngurn our lakkin — Let us spear
Ngun our lakkin — Do you spear
Kar our lakkin — Let them spear.

OPTATIVE MOOD ("MAY").

Singular.	*Dual.*
Ngati in anyura lakkin—I may spear him	Ngel in anyura lakkin—We two may spear him
Nginte in anyura lakkin—Thou mayest spear him	Ngurl in anyura lakkin--Ye two may spear him
Kile in anyura lakkin—He may spear him.	Kenggul in anyura lakkin—They two may spear him.

Plural.

Ngurn in anyura lakkin — We may spear him
Ngun in anyura lakking — Ye may spear him
Kur in anyura lakkin — They may spear him.

OPTATIVE ("COULD" OR "WOULD").

Singular.	*Dual.*
Lak ilde atte ityan—I would spear him	Lak ilde ngel ityan—We two would spear him
Lak ild inde ityan—Thou wouldest spear him	Lak ilde ngurl ityan—Ye two would spear him
Lak ild ile ityan—He would spear him.	Lak ilde engul ityan—They two would [spear him.

Plural.

Lak ilde ngurn ityan—We would spear him
Lak ilde ungun ityan—Ye would spear him
Lak ilde ar ityan—They would spear him.

PROHIBITIVE MOOD.

Lak ē—Spear not. Tauo ityan lak ityan—Don't spear him.

("MUST").

Laggel el our ap—I must spear
Laggel el our ind—Thou must spear
Laggel el our itye—He must spear.
&c., &c.

INFINITIVE MOOD (PRESENT).

Lak—Spear [the idea absolute]
Lak uramb—For the purpose of spearing [of an instrument or weapon].

PARTICIPLES.

Laggelin—Spearing. | Laggelir—Speared.

PASSIVE.

Singular.	*Dual.*
Ngan lakkir—I am speared	Lam lakkir—We two are speared
Ngum lakkir—Thou art speared	Lom lakkir—You two are speared
Kin lakkir—He is speared.	Kenggun lakkir—They two are speared.

Plural.

Nam lakkir—We are speared
Nom lakkir—Ye are speared
Kan lakkir—They are speared.

NOTES.

1.—I chose the word *lakkin* for the paradigm of a native verb because it contains all the inflections which I know of. The word *lakkin* means, primarily, "piercing;" as, *Ngate lakkin itye koye*—I pierce a basket (i.e., make a basket by the piercing through and through of the rushes as it is woven or sewn together). But the word is mostly used for casting a spear—darting; and, from that, aiming any missile or throwing a stone at any person is *lakkin*.

2.—Although I have given an "indicative mood," yet the peculiarity of the participial character of the native verb must not be lost sight of. There must necessarily be in every language a form of expressing the verb, equivalent to our indicative form—and this I have endeavored to give; that is, the inflection of the verb, with the accompanying pronouns—both causative and objective—which conveys the indicative thought.

But yet it must not be supposed that the words *Ngate ityan lakkin*, for instance, mean "By him it spearing;" although that is the nearest to it in English. Yet the word *lakkin* does not mean "spearing," but, as the aborigines say in broken English, "spear em." They say, "I spear em it kangaroo:" this is the native idiom. In exhibiting the indicative mood I have supposed the speaker to say, "I spear *him*;" but of course I might have put it, "I spear *thee*," or "I spear *you*," and so on. In that case the objective form of the second personal pronoun would have to be used—as *Ngate um lakkin*, "I spear thee;" or, *Ngate onom lakkin*, "I spear you;"—and so on, through all the tenses.

3.—The transitive verbs are distinguished from the intransitive by the former using the causative case of the pronoun; whereas the latter uses the simple nominative. This will be seen in the following conjugation of the verb:—

NGAI *(T COME.)*

INDICATIVE MOOD—*Present Tense.*

Singular.	*Dual.*
Ngaiin ap—I come	Ngaiin ngel—We two come
Ngaiin inda—Thou comest	Ngaiin ung'url—Ye two come
Ngaiin ityе—He comes.	Ngaiin engk—They two come.

Plural.

Ngaiin ung'urn—We come
Ngaiin ung'une—You come
Ngaiin ar—They come.

Past Tense.

Singular.	*Dual.*
Puntir ap—I came	Puntir ang'el—We two came
Puntir inde—Thou camest	Puntir ung'url—You two came
Puntir ityе—He came.	Puntir engk—They two came.

Plural.

Puntir arn—We came
Puntir ung'une—You came
Puntir ar—They came.

Future Tense.

Singular.	*Dual.*
Ngai el ap—I will come	Ngai el ang'el—We two will come
Ngai el inda—Thou wilt come	Ngai el ung'url—You two will come
Ngai el ityе—He will come.	Ngai el engk—They two will come.

Plural.

Ngai el arn—We will come
Ngai el ung'une—You will come
Ngai el ar—They will come.

IMPERATIVE MOOD.

Koh ..... Come	Ngai akhi . Come here.
Ngai war.. Do come	

OPTATIVE OR POTENTIAL MOOD.

Singular.	*Dual.*
Ngap inanye ngai—I may come	Ngel inanye ngai—We two may come
Ngint inanye ngai—Thou mayest come	Ngurl inanye ngai—Ye two may come
Kity inanye ngai—He may come.	Kengk inanye ngai—They two may come.

Plural.

Ngurn inonye ngai—We may come
Ngune inanye ngai—Ye may come
Kar inanye ngai—They may come.

INFINITIVE MOOD.

Ngai .. .. To come.

PARTICIPLES.

Puntin .. .. Coming | Puntani .. About to come.

4.—There appears to be different classes of verbs in the Narrinyeri language. They are distinguished by the variation or non-variation of the word which expresses the indicative mood when it expresses the present participle. For instance—*Ngati yan merippin* signifies "I cut it:" In this case the word *merippin* expresses the indicative present, first person. It is also *merippin* for "cutting"—that is the present participle. Then *Ngati yan drekin* is "I chip it;" but it is not *drekin* in the present participle, but *dretulun*. So that we thus have two classes of verbs—the first does not change in assuming the participial form, as *mempin* (strike), *pempin* (give), *morokkun* (seize); the second does change in assuming the participial form, as *pornun* (die), *pornelin*, (dying); *nampulun* (hide), *nampundetin* (hiding); *nyrippin* (wash), *nyribbelin* (washing); *milipulun* (speak a foreign language), *milipundun* (speaking a foreign language). Possibly a more exact knowledge of the language might reveal subdivisions of these classes.

5.—Some verbs change from the intransitive to the transitive form by the addition of *undun* to the root, instead of *ulun*—or a "g" sound instead of a "k" sound; as, *nampulun ap* (I hide), *nampundun atte ityan* (I hide it); *yelkulun ap* (I move), *yelkundun atte ityan* (I move it); *pingkin ap* (I fall), *pinggen atte ityan* (I throw it down).

The meaning "cause to be" is given to adjectives of verbal form by the addition of *mindin;* as, *nguldammulun* (tired), *nguldammulimindin* (making tired).

6.—The two auxiliary verbs in most common use are *wallin* (being), and *warrin* (making, or causing). They are affixed to adjectives; as, *nunkeri* (good), *nunkowallin* (being good), *nunkowarrin* (making good); *piltengi* (strong), *piltengwallin* (being strong), *piltengwarrin* (making strong); *wirrangwallin* (being bad), *wirrangwarrin* (making bad).

7.—The word *ellin* also means "being—state of being," and sometimes "doing." It is very irregular in its use. It is the nearest word in the language to our verb "to be," It is scarcely to be expected that such an

abstract verb should be found perfectly developed in a barborous tongue. The use of this word *ellin*, and also of *ennin*, is very difficult to understand. *El* appears to mean "intention, for or towards," whether that intention be for *doing*, *wishing for*, or *being*: *ellin* expresses the intention satisfied. For instance, take the following table of the words:—

El—I wish to do	Ellin—Doing Ellir—Done Ellani—About to do
El—I wish for	Ellin—Having
El—I shall be	Ellin—Being Ellir—Has been
En—Do	Ennin—Doing Ennani—Will do Ennir—Done.

The following native sentences furnish instances of this:—*En al yan*, "Do with it"—i.e., "do it.'' *Luk ap atye ellir*, "Thus I it did," "I did so." *Ngati yan ennani*, "I will do it." *Ngate yan ellani*, "*I* will do it," "By me it will be done." *Kunyitye ellir*, "Enough, he has been"—i.e., "He is dead.

8.—The stem of the word *warrin* is commonly used as the sign of the imperative and interrogative. The stem *war* is used and pronounced nearly like the English word "our." The following are specimens of its use:—*Kung war*, "Do hear." *Nak our*, "Do see." *Ngai war*, "Do come." *Nginta wara*, or *ngint oura*, "Do thou" (a phrase meaning "Get out of the way"). *Ngint our*, or *war*, "Do thou"—i.e., "Do thou do it." *Mant our*, "Do slowly." *Murrumil our*, and *murrunmour*, "Make haste—Do hasten." *Yelkul war*, or *our*, "Do move." *Mint oura*, "Do to me thou" (it is equivalent to "Give me a bit"). *Kahk in oura*, "Put it here." *Yang ouri?* "Where do you go?"

9.—In expressions which mean *going* and *coming*, it is very common for the words "go" and "come" to be omitted. The following are instances of this practice,—

Loldu el itye *Loru el itye*	Up will he; i.e., "He will go."
Mare el itye ..	Down will he; i.e., "He will come."
Loru el ap *Loldu el ap*	Up will I; i.e., I will go."
Laldan an ..	Up it; i.e., "Fetch it."
Lare itye ..	Down he; i.e., "He has come."
Moru an ..	Down him; i.e., "He has gone down."
Moru el ap ..	Down will I; i.e., I will go down."

Loru means up, *moru* means down; *loldu* also means up, and *mare* down.

10.—The stem or root of verbs very often consist of one or two vowel sounds and two or three consonantal sounds. Thus *pet* is the stem of the word *pettin* (to steal); *morok* is the stem of the verb *morokkun* (to fetch). I have said "very often"—I might have said "always," but that I do not feel quite certain; but this rule is very common.

ADJECTIVES.

Some adjectives in the native language are declined like nouns; and some of them have such a verbal form as to show they are closely related to verbs. *Nunkeri* (good) and *wirrangi* (bad) are examples of the former class; *talin* (heavy), *balpin* (white), *kinemin* (dirty), *kinpin* (sweet), *prityin* (strong), are examples of the latter class. Sometimes an adjective is used in both forms—as *balpe* and *balpin*, both of which signify "white." The following is the declension of the word—

NUNKERI — *(GOOD).*

Singular.

NOMINATIVE	nunkeri, *good* [noun understood].
GENITIVE	nunggurald, *of good.*
DATIVE	nunggurungai, *to good.*
CAUSATIVE	nungguril, *by good.*

Dual.

NOMINATIVE	nunggerengk, *two good.*
GENITIVE	nunggerengul, *of two good.*
DATIVE	nunggerungengul, *to two good.*
CAUSATIVE	nunggerengul, *by good.*

Plural.

NOMINATIVE	nunkerar, *good.*
GENITIVE	nungeran, *of good.*
DATIVE	nunggerungar, *to good.*
CAUSATIVE	nunggerar, *by good.*

The following is the declension of the adjective—

NGRUWAR — *(ALL).*

NOMINATIVE	ngruwar, *all.*
GENITIVE	ngruntungar, *of all.*
DATIVE	ngruntungar, *to all.*
ACCUSATIVE	ngruwar, *all.*
VOCATIVE	ngrūwūn, *O all!*
CAUSATIVE	ngruntar, *by all.*
FROM—ngruntenend, *from all*	WITH—ngruntungar, *with all.*

Adjectives have no degrees of comparison: the only approach to such is found in the word *muralappi* (small), *muralappeol* (very small). *Ol* is the common diminutive particle for adjectives and substantives.

The natives only count to three —*Yammalai* or *yammalaitye*, "one;" *ninggengk* or *ningkaiengk*, "two;" *neppaldar*, "three." *Ngunkur* is "first:" there are no words for "second" or "third." All numbers above three are expressed by *Ngruwar* (many). Some adjectives are formed from adverbs; as *karloinyeri*, or *karloanyeri*—from *karlo* (to-day) and *inyeri* (belonging), and meaning "now;" *klauoanyeri*, or *kaldowanyeri*—from *kaldow* (a long time) and *inyeri* (belonging to), and meaning "old;" and *konkinyeri* (by itself, alone).

ADVERBS.

The various adverbs will be found in a vocabulary of the language. I only wish here to refer to some words of this class in which a nice distinction in meaning is observed.

Adverbs of Time.

Karlo—To-day.
(Karloanyeri—New.)
Hik—Now.
Watanggrau—Yesterday.
Ngrekkald—To-morrow.
Yun—By-and-by.
Palli—While, by-and-by.
Rauwul—A long time ago.
Kaldau—A long time.
Ngurintand—Often.

Adverbs of Negation.

Tarno—No, not.
Tarnalo—No more.
Tarnalo—Never.
Tauo—Don't (imperative).
Tarno el—Don't do.
Tarnalin—Not yet.
Nowaiy—None.
Nowaiy ellin—No more (i.e., of anything).

Adverbs of Place.

Yangi—Where? (interrogative).
Yarnd—Of where? Whence?
Yauo—Yak—Where to?
Yangalli—Where is he?
Kiuau—Where (relative).
Aiau—By where.

[Instances—*Manti kiuau tantani ap*, "The wurley where I shall sleep."
Yak al inda tantani? "Where will you sleep?"
Ngurlung aiau, "By where the hill is."]

Ku-un—Far off. [As, *Ngap tangulun ku-un*, "I stand far off." *Nginte tangulun ku-un*, "Thou standest far off." *Kitye tangulun ku-u*, "He stands far off." *Kengk tangulun ku-u*, "They two stand far off." *Kar tangulun kuar-un*, "They stand far off."]

Akhé—Here.
Alyikke—Here.
Alyenik—This here place.
Alye—Here.
Ondu—Over there.
Yarnd inde?—Whence thou?
Yauo ande?—Whither thou?

Adverbs of Time.

Yaral?—When? (Interrogative).
Ungunuk—When. (Relative).

The word *wunye* (then) is commonly joined, as an affix, to pronouns, as—

Wunyap—Then I.
Wunyatte—Then by me, i.e., Then I (casuative).
Wunyil—Then by him, i.e., Then he (casuative).
Wunyitve—Then he.
Wunyinde—Then thou.
Wunyungune—Then you.
Wunyar—Then they.
Wunyel—Then will.

The words *uk*, *ukke*, *luk*, and *lun*, which have the meaning of *similarity*—"so," "thus," "way" may be illustrated by the following examples—

Luk, "So." *Lun*, "Thus." *Ukke*, "Way."
Luk u, or *lun u*—"So, thus"—"He did it thus." *Luk itye yarnin*—"Thus he speaks."
Lun ellin—"So being, Like." *Luk ugge*—"Like this one."
Hikkai ukke—"This way." "This road."
Hil amb uk—"For this way" (equivalent to "because").
Lun uk—"Thus." *Ngo uk ap*—"I go so."

The word *ambe* has the force both of a conjunction and preposition; it may be rendered both "instead of" and "because:"—as, *Kaldowamp or amb*, "For a long time:" *Hil amb uk*, "For this way, because:" *In amb ai*, "Only for it:" *Ald amb anai*, "For my"—as *Pinyatowe ald amb anai pelberri*, "Sugar for my tea."

The conjunction "and" is not known in the language.

SYNTACTICAL NOTES

I.

The form of the verb remains unchanged, whatever be the number and person of nominative, in intransitive verb, and causative in transitive verbs—as, *Ngap lewin*, "I sit;" *Kar lewin*, "They sit;" *Kil ityn pettin* "He steals it;" *Kar ityan pettin*, "They steal it."

II.

The prepositional particle in pronouns is always an affix to the accusative case—as, *Inangk*, "To him;" *Kanangk*, "To them;" *Pempir il umangk*, "He gave to thee." In all these *angk* signifies the preposition "to."

III.

Transitive verbs are followed by an accusative pronoun—as *kil* (by him); *Ityan* "him," *ngolkir* "was bitten," i.e., "He bit him."

IV.

Pronominal adjectives are always in the same number and case as the nouns with which they are connected—as, *Kinanyirangk taldumandangk*, "To his house."

V.

The diminutive of nouns is always placed after the case-ending of the noun—as, *Porlaldol*, "Of a little child;" *Porlarol*, "Of little children."

VI.

Very often, when an adjective and noun come together, the case-ending will be attached to the adjective, but omitted from the noun—as, *Nunggarald korn*, "Of a good man:" here *ald*, signifying the genitive, is only attached to the adjective, and not to the noun *korn* (a man).

VII.

The sign of a transitive verb is a noun or pronoun in the causative; and of an intransitive verb a noun or pronoun in the nominative—*Kil ityan drekin*, "He cuts it:" *Kitye tangulun*, "He stands."

VIII.

Demonstrative pronouns agree with the nouns which they point to in number and case—as, *Hikkai korn*, "This man;" *Harnakar kornar*, "These men;" *Ornangk nunkungai*, "In that day;" *Ornangk koyungai*, "In that basket."

IX.

The distinction between transitive and intransitive verbs, where the same English word expresses both, must be carefully observed. Thus—*lulun* (breaking) is intransitive, *luwun* (breaking) is transitive; *nyrangkin* (burning) is intransitive, *kulkun* (burning) is transitive.

X.

The word "where" *(kiuau)*, which is only used relatively, must be carefully distinguished from *yangi* (where), which is only used interrogatively. Also the word *ungunuk*, or *ungun*, which mean "when"—used relatively—must be distinguished from *yaral*, which means "when" in the interrogative sense.

XI

Although the stem of the verb may be said to be the infinitive present, yet the particle *uramb* (meaning "for the purpose of") is always used when a verb is governed in the infinitive by another verb;—as, *Kil pempir inangk kaltumi kalturamb an tuni*, "By him was a giving to him a spade for the purpose of digging the ground"—i.e., He gave him a spade to dig the ground. *Pempir il an angk nakkari takuramb*, "He gave me a duck to eat."

January 18th

My dear Mrs Holden
I hope that you are quite
well and Mr Holden in
good health as it leaves
us at present the Children
has got a slight cough but
they are getting better off the
Fowls are all right and
the three ducks are growing
very fast you will be
quite pleased to see your
little plant how it has grown
I water it every day
Mrs Shepherd has finished
the two Rooms and we are
doing them out the Bedroom
looks so nice

there Was a grand Ball at Mrs
Newcombs last night they
danced untill morning We
have had very Bad Weather
for Reaping this week the
men had only two days out
of this week for Reaping
it has been so Cloudy and
Cold Charlotte and Jo go
to School very day as you told
us every one of the Children
go but the very little Boys
Alexander says he does not
like you to be away he says
he will be so glad when you
Come Home some of the grapes
are ripe but none of the
Peaches so we Cannot make
the Jam as you told me

We had a quite a full house
today Mr Hamond sleeped
so well after Church he
walked round the Cottage
to see how they all were.
Mary Jane and Jane Murry
has had the Tooth ache
very bad by we all hope
that Mr Holden will have
Better Health when he comes
Home I have no more to say
to you now dear Mrs Holden
so I must say good Bye now
I Remain your very
Affection ate Friend

Louisa Connolly

Poonindie Station
October - . 1876

My dear Mrs Holden

I wrote to you about a week ago after I got your letter, but I did not get you answer, so I have taken the liberty of writing to you again because we are all very anxious to hear from you again, I am very glad to hear from Emilys letters that you and Mr Holden are happy there and in good health, I am now going to tell you something it is that we all love you very much indeed and wish that

you were with us again and
I am sure none of us will
ever forget you and Mr Holden
Avis is just the same poor
Freddy is dead he died 2 weeks
ago and Nellys little baby
is dead too all the babys were
were very ill but they are all
better again except little Robert
poor Nelly we were all so sorry
for her, Ernest was ill too and
now I am thankful to say that
he is quite well now, they
are in the middle of Shearing
there is only one more flock to
Shear, all the men has

bought such a large fishing
net from Mr William Haigh
with every thing on it, and
then catch such a lot of fish
when they go for a haul
Mr Blackmore Mr Newland
Mrs Newland and Mrs Randall
are all well Dear Mrs Holden
we all send our love and
Best respects to you and
Mr Holden hoping this letter
will find you all well as it
leaves us at present, we have
such bother in getting writeing
paper and stamps Mrs Randall

says that circling paper was
sold to us, before, and she wont
give us any but we all say
that such a thing has never
been done on the Station
before perhaps I am troubling
you Mrs Holden and please with
you excuse my bad writeing
and blots Fred and I send
our love to you and Mr Holden
Dear Mrs I must say Good
bye I remain your Sincere
friend Mary Amelia Wounda

P S I am Obliged to put my letter
with Walters

Reid Town
March 6th 1899

Dear Sir
I went down from Ft McLeay the other Week to see my Brother Charley who was very bad at Port Victor, and when I got there I found him in a Hurley in a state of dying, so I sat down in the Hurley, and I asked him a few questions, so then he asked me if would read a Chapter to him out of the Bible. I said that I would so I read a Chapter to him and offered prayer to God for him, that was on Friday; and on Saturday I started for home with the 2.0 block Truck, and reached The Goolwa, when there was a Telegram at Goolwa waiting for me to return back with the 4.0. block Truck

because he was worse. so I went back again and made up my mind to stop until he got better or else worse so I asked him what was the matter with him he said that he had been foot racing in Adelaide and the second time he ran he felt some thing break inside of him and from that time he was never well, and that started him to spit Blood which was the cause of his Death I also asked him whether he was thinking of Jesus Christ, he said he was, I told him to always pray to God for help and for Strenth and, forgiveness, and I always read to him about Jesus, and prayed for him. I was with him for seven days. on Wensds he took worse, and at night he told is that he was going to leave us and told us he was not afraid to die, he then told his

wife to follow him, he said Jesus was waiting for him so he said good bye to all so he laid all night long without moving an inch until about seven o'Clock Thursday morning when he moved a little and then he closed his eyes and went off. I then went to the Police Station and told Mr Burdon the Police Officer so he got Mr Dykes the undertaker to make a Coffin and on Friday he was buried at Port victor by the Revd Hodge of Encounter Bay and then I returned home again I have no more to say about the matter

I remain Your
Obedient Servent
John Wilkins
Reid Town
Point Mclear

~~in care of the~~

To Rev G Taplin

Please write often and [illegible] Lovingdie [illegible]
well only we have all had a very bad cold
I hope Catherine and Bettie and all my friends
are all well and getting on all right. Kelly sends
her best love to Ethel and my love to Mrs
Burkitt and tell her that I will write to her
next week if I am spared. I have been out for
a ride in the buggy right down to Whites
river; we all go down to the beach and get lots
of shells and give them to Mrs Holden. She is
such a nice lady. I am cooking for her and

Pomindie
P.O. Lincoln
Sep. 12th 1876

Dear Mrs Stuart

Will you forgive me for not writing to you any sooner. I meant to have written to you as soon as I was at home I got so careless that I kept putting it off for weeks until I was ashamed to write. Mrs Holden told Alice that you had a boy and she came dancing in the kitchen and telling me to guess what Mrs Holden told her and I told that I could never guess. She told me to tell you that she is maried she as got such a nice little cottage for herself she keeps it so clean that Mr Holden takes all the gentleman to see her house that visites Pomindie. I have been so busy all the week that I had not the time to write because we have been vaccinated and Alice has not been well because of her arm Please tell Wen and Elsie that I am quite well only we have all had a very bad cold I hope to Catherine and Nettie and all my friends are all well and getting on all right. Nelly sends her best love to Ethel and my love to Mrs Burkett and tell her that I will write to her next week if I am spared. I have been out for a ride in the buggy right down to Wallis river; we all go down to the beach and get lots of shells and give them to Mrs Holden. She is such a nice lady. I am coming for her and

she is never cross with me if I forget things
Poor little Floss is tickled they would not
allow dogs on the station if they are not rejistered
and I want to ask you whether Floss was rejistered.
Alice is so sorry about him. We are getting on
very nicely and we have singing every Friday about
one o clock in the church and that Alice goes
every night to school and she can read a little
in the first book and she is going to be
baptised her and her husband she knows a great
many questions when she is asked. I must conclude
my writing now because the bed bell will ring
and I am getting so sleepy to tell you about
more but if next time I write I hope to
tell you more I hope I have not made blunders
in my writing if I have please tell me. Please to
tell Bethe that Alice is going to try and send
some money for her we are all going to be prayed this
quarter and if I have some money I shall try
and send a pound for Ben and Alice to get
them some clothing for the summer it is very
cold up here and it must be very cold here
We have had heavy rains this month sometimes
it is like summer. I must stop now becaus
the bell has rung and I must go and say
good night and take in the cocoa and go
to bed. I must say good bye please write
soon and I must close with my best love to you.

I am your affectionate friend

Agnes Bates

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Addendum:

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